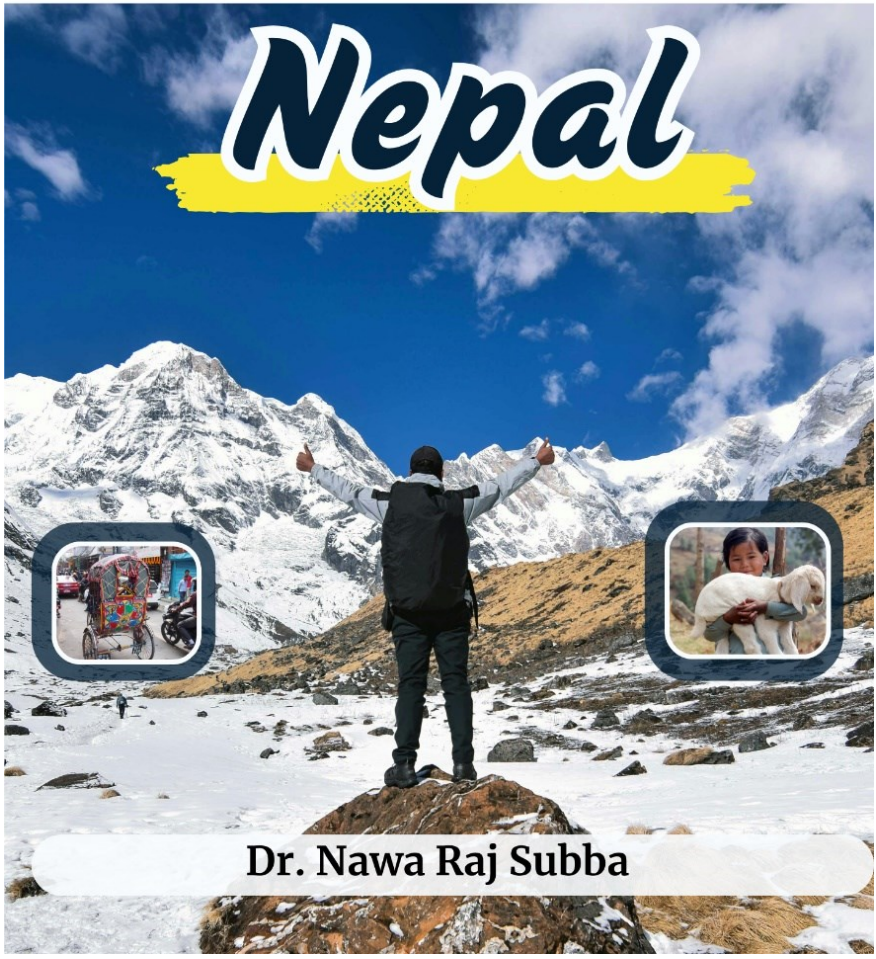
Voices of Change:

Diverse Dimensions of Nepali Society



Voices of Change: Diverse Dimensions of Nepali Society

Dr. Nawa Raj Subba

HAMRO iDEA
Implimenting Ideas...

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Preface

Society is changing. The modern generation cannot support the experiences, values and forms of the past. Our way of thinking and way of life is ever evolving in the impact of time, technology, politics, education and culture. Writing is a way to closely observe, question, and present our vision of these changes. It is this quest and aspiration that has led to the book "Voices of Change: Multiple Dimensions of Nepali Society".

In this collection of essays, I have tried to put into words the experiences, observed realities, and perspectives gained from studies and research, which are directly or indirectly connected to different areas of life. Some essays are close to individual lives; some are the result of society's collective pain or happiness. But the common focus of all is accountability to society and aspiration for change.

As an illustration, in an essay named Indefinite Shutdown, I have given the challenges to the everyday citizen in the case of the shutdown using personal encounters. In the same way, the article The Heart of the Pandemic also sheds light on the plight of the workers during the shadow of COVID-19. Such problems do bring not just the stories of the tragedy but also the issue of the way in which society should be equipped in case of future crisis.

Similarly, the environmental crisis, education system reform, women's empowerment, mental health, technology, and human relations are not just about immediate popularity, but the belief that these issues will determine the future of our society. The development of society is not limited only to physical structure but is possible only by reaching the level of human consciousness, values and thinking.

Essays on language and culture deal with deeper questions about our identity. Debates ranging from naming Mount Everest to tribal linguistic contributions remind us of our existence and pride

in new ways. These debates are not just academic or classical issues but are the basis for building civic consciousness.

One of the most important things I noticed in preparing the book is that writing is not just a means of communicating, it is a process of starting a dialogue. All essays have the goal of addressing the reader, asking questions, and making the reader join her/him in the journey to the answer.

Author's Note

Writing for me is not just a game of words, but a journey to understand life, express experiences and communicate with society. Over the years, I had a desire to present essays that had appeared in various magazines and media together. "Voices of Change" are the result of that desire.

The essays in this book were not written in any schematic way at the same time.

From time to time, I have noted the questions of life, the pain and hope given by society, and the perspective given by studies and research. So even though these essays are of different shades and different contexts, society and human life are at the center of all of them.

My primary inspiration for writing is my direct connection with society. My articles covered the pain experienced by workers during the epidemic, the uncertainty about the future of young people, gender inequities, the debate over language policy, and the new problems brought about by technology. I've tried to convey these concerns in a way that encourages us to examine and explore viable answers.

As readers read these essays, they will sometimes find their own experiences, sometimes become familiar with new perspectives. Nevertheless, all essays have one thing in common, the need for and the possibility of some beneficial change in society. Well, hopefully, this book will push readers to think, question, and seek answers.

I would like to extend my thanks to my friends, colleagues and readers who have assisted me in achieving my writing career. Your support and reaction are the aspects that make me motivated towards my journey in the future.

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1. Revisiting Writing Goals: A Multidisciplinary Theoretical Framework

Abstract

Writing is a kind of essential human expression that intricately reaches the knowledge and consciousness and society. The meaning of writing analyzed in this article reflects the intention of writing under different eclectic domains including education, philosophy, sociology, literature, psychology, art -design, as well as politics -law. The research is theoretical and qualitative, based on the perspectives, works and citations of various scholars. The thematic analysis method explains the multi-layered essence and impact of writing. The conclusion confirms that writing is not merely a means of expressing ideas, but a means of building society, history, and consciousness.

Keywords: writing, consciousness, theoretical analysis, sociology, philosophy, education, literature, and research.

Introduction

By "writing," we remember a combination of words, language, and emotion. As people begin to speak and write, history, culture, science, philosophy, and social structure have been transmitted, preserved, and transferred through writing. Writing is a silent dialogue, where the author's thoughts gently resonate in the reader's mind. Writing is thus more than just a creative skill; it serves as the foundation of human civilization, storing ideas, knowledge, cognition, and resistance. Although the purposes of writing differ for educators, philosophers, sociologists, litterateurs, and other professionals, its essential nature remains "the pursuit of truth, the expansion of consciousness, and the reconstruction of society."

Writing, as we have seen, is not just a creative or literary practice. It is the backbone of human civilization. Writing is an inscription of thought, which transfers knowledge from generation

to generation, preserves cognition, and takes the tone of resistance beyond time.

The practice of writing begins with the beginning of human civilization. Writing is not merely a creative act, but a documentation of thought, knowledge, experience, and resistance. It preserves human history and sets the theoretical path for future construction (Dewey, 1916). Writing has been used in its own way in various fields such as pedagogy, philosophy, sociology, literature, psychology, art and politics and law. This research article analyzes the multidisciplinary goals of writing from a field perspective.

Research method

I. Types of research

- This study is theoretical research, which analyzes multi-sectoral writing practice.

ii. Research approach

- Qualitative
- Secondary Source-Based Theoretical Review

iii. Sources of fact-gathering

- Original works of scholars
- Research articles, books, critical articles
- Works based on Nepali literature and social context

iv. Analysis Method

Thematic analysis: The goals of writing are classified and analyzed according to different academic disciplines.

v. Limitations

- Research is not based on primary statistics (e.g. interviews, surveys). The field of study is limited to theoretical explanations and contexts.

The goal of writing in pedagogy

In the eyes of the educator, writing is not merely a cognitive practice; It is the "soul of active teaching practice." Writing does not limit students to textbooks, but rather becomes a means of developing their thinking, analysis and creative abilities. When

students write, they not only repeat what they have learned, but understand it and express it in their own language. It is at this moment that the person acquires knowledge.

As American educationist John Dewey has said, "Education is a process of living and not a preparation for future living," that is, education itself is the process of life, not just preparation for the future. This view of Dewey is clearly seen in the role of writing. Writing is not only a means of preparing students for exams or assessments, but also a practice of teaching them to communicate actively with life. In contemporary pedagogy, writing is regarded as a 'reflective practice' or self-reflective practice, which helps students to understand themselves more deeply through a review of their experiences, emotional responses, and thinking thoughts.

Thus, for educators, the goal of writing is "the process of transforming knowledge into a level of cognition."

Hence pedagogical writing is a means of increasing student active engagement, critical thinking, and self-reactivity (Dewey, 1916). The practice of 'Reflective Writing' creates an environment for deep assimilation of knowledge, learning from experience, and developing creative thinking. The modern education approach that places writing at the center of learning seeks to make the student a knowledge builder, not just an information receiver.

The goal of writing in philosophy

Philosophical writing does not necessarily lead to conclusions on a subject. It is a process of thinking that instead opens the door to questioning, doubting, and thinking. Writing is the "drawing of thinking" in philosophy, where ideas are constructed through reasoning, interpretation, and discussion. Plato presented philosophy in his dialogues in the form of drama , which is the reconstruction of thought through writing.

Rene Descartes wrote that the idea of 'I think, that's why I am' made a big difference in people's thinking. Michel Foucault instead deployed the field of literature as a means of identification of how

power can be used in the relationship with language and knowledge, forming the foundation of how the modern system of thought can be critiqued.

To a philosopher, the role of writing does not merely act as a vehicle of conveying knowledge but is also a pertinent issue to create a deeper concern towards human existence, consciousness and morals. Through writing, philosophy communicates with society, with the power structure, and with self-power.

Therefore, philosophical writing is the practice of raising deeper questions related to human existence, consciousness, and truth. Descartes' idea of "Cogito, ergo sum" (Descartes, 1641) laid the foundation of modern philosophy, which defined the individual as a thoughtful being. Through writing ideas are presented in a rational structure, which brings depth to the thought process. Philosophers such as Foucault (1980) used writing as a critical tool of the relationship between power and knowledge.

The goal of writing in sociology

Sociological writing is an account of social structure, relationships and balance of power. Sociologists use writing as an exercise in an evidence-based approach that exposes undeclared rules within society, trends of discrimination, conflict, and change.

Karl Marx's writings presented the class struggle in a historical materialist framework. Writing became the voice of the working class and spread awareness of their rights. On the other hand, Emil Durkheim studied consensus, religion, and division of labor within society and revealed the structure of social solidarity through writing.

Sociological writing uses facts and logic to show multiple layers of social reality. Writing is therefore more than an instrument of research: it is also a medium of social justice, policy-making, and social consciousness to sociologists.

Therefore, sociological writing is based on the analysis of the structure of society, relations, and the balance of power. The Communist Manifesto, written by Marx and Engels (1948), became the Manifesto of Social Transformation. Durkheim (1893) did an analysis of social cohesion in Division of Labor through writing. Sociological writing exposes deep structural problems within society through fact-based research.

The goal of writing in literature

For litterateurs, writing is not just a transformation of ideas, it is the experience of human life. For litterateurs, writing is the process of building bridges between emotion, imagination, reality, pain, rebellion and beauty. Where the realization of truth is more important than fact.

Pablo Neruda said:

"I write so that others may live through me."

This statement reveals the deep purpose of literary writing, the literati inhabit the lives of others in one's own experience. In literature, common sense is created by combining self-realization and social reality.

In Nepali literature, creators like Laxmi Prasad Devkota, Parijat, Bhupi Sherchan, Ramesh Bikal, Daulat Bikram Bista, Binod Ashrumali, Hem Hamal Bairagi Kaila have highlighted individual experiences, social protests and collective consciousness through writing.

The goals of literary writing can be understood on three levels:

i. Emotional Catharsis:

Writing is a means of self-purification for the writer. Grief, fear, love, attachment, doubt , all these feelings, when turned into words, become not just a personal remedy, but also a deeply emotional experience for the reader.

ii. Reconstructing Reality from Imagination (Reimagining Reality):

The writer shows reality by resorting to imagination. Even in fictional characters, the reader sees his eyes, finds himself. Therefore, writing becomes a cultural mirror between the reader and society.

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Dialogue with Society:

Literature is not just a means of entertainment; This is a preventive exercise. Writing criticizes power, calls for silent voices, and shows the seeds of change. Literary writing has become a voice of social justice, gender equality, ethnic consciousness and class pain, especially in a diverse society like Nepali.

Even in today's digital age, literature continues to act as the last narrow alley to save humanity, where writing shows the way back to meeting the soul when people feel lost between technology and consumerism.

Thus, literary writing is a combination of sensation, imagination, and social reality. This type of writing transforms individual experience into a collective sensation. Parijat (1965), Devkota (1949), and Bhupi Sherchan have exposed spirit, rebellion, love, and social distortion through Nepali literature (Sigdel, 2077). Literature provides emotional emancipation, reconstruction of reality, and means of social dialogue.

Goals of writing in psychology

Writing in psychology is not just a means of communication; This is medical practice. Writing exposes a person's inner state of mind and helps to restructure it. The practices of "Journal Therapy" or "Expressive Writing" have been established in psychological research as a way to reduce stress, relieve trauma, and promote self-reflection.

Research by James W. Pennebaker has shown that regular writing practice significantly improves people's mental health. When a person puts uncomfortable experiences on paper, it allows the brain to make sense of them, and thus writing becomes a means of "emotional processing."

Therefore, writing in psychology is understood as a means of self-healing, emotional release, and self-reflection. The goal of writing in psychology is "to initiate the process of emotional release, self-reflection, and healing."

Goals of writing in art and design

For an artist or designer, writing is an explanation of creative intuition. Whether it is curatorial notes, opinion articles (artist's statement), or critical commentary, writing connects art with context, intent, and discourse.

As John Berger said in his famous work “Ways of Seeing, "Looking is not only a visual experience, but also cultural reading". The writing makes clear the thinking, values, and message behind the visual medium created by the artist. This process brings the viewer within the realm of art-vision.

The purpose of writing in art and design, therefore, is the "linguistic translation of visual language,” which transforms creative practice into theoretical and public dialogue. Artist Statement, Curatorial Note, or Visual Essay writing connects the creation to a cultural, political, and philosophical context. This writing establishes a dialogue between the audience and the creation.

The goal of writing in politics and law

Politics and the legal field are based on writing. Ideas, policy philosophies, and rules are all structured in writing. Constitutions, Acts, Manifestos, Parliamentary Debates, or Human Rights Documents, these are all written remnants of political thinking and social attitudes.

Hannah Arendt wrote in The Human Condition" To act, in its most general sense, means to take an initiative, to begin." This is the first thing that needs to be written in the "initiative". Written language defines the basis of democracy, the rule of law and the type of relationship between the powerful and those governed.

The task of a political and legal writer, then, is to establish a consensus, to proclaim rights, to delineate justice. Politics and legal structures are institutionalized through writing. Writing is the beginning of political action. Documents such as constitutions, acts, and manifestos form the structure of democratic thinking and civil rights through writing. Writing is a tool to ensure justice, authorize ideas, and build a framework for state-people relations.

The Purpose of Writing in a Multi-Classical Context:

A Structural Review:

- Education – Writing reflects thoughts and experiences. According to Dewey (1916), education is a direct dialogue with life.
- Philosophy – Writing is a drawing of logic and self-reflection. Presented the views of Descartes (1641) and Foucault (1980).
- Sociology – Writing is a critical interpretation of social structure. References given to Marx (1848) and Durkheim (1893).
- Literature – Writing is a medium of sensation, imagination and resistance. Includes the approach of Devkota, Parijat and Neruda (1974).

- Psychology – Writing is a medium of self-medicine. Incorporating the emotional processing theory of Pennebaker (1997).
- Art-design - Writing is the interpretation of creative concepts. References made to "Ways of Seeing" of Berger (1972).
- Politics-Law – Writing is a document of consent, rights, and justice. Arendt (1958) to "The Human Condition" is remarkable.

Conclusion

Writing is a multifaceted practice. It is not only an expression of personal feelings but also a means of social consciousness, scientific analysis and philosophical dialogue.

Writing gives meaning to knowledge, structures, experience, and communicates society. Although the goal of writing seems to be different in different disciplines, its essence is the search for truth, the expansion of consciousness, and the reconstruction of society. The visual-making force of thought is writing - making sense, in the sense of meaning that is longer than time and broader than space.

Field abstracts of writing:

Education: Thinking, Analyzing, and building Relationships with Life

In Philosophy: The Search of the Truth and clearness of thoughts

The book Sociology: Perspectives on Social Structure and Consciousness touches on the topic of the relationship between violence and massage.

- In Literature: The Sign of Sensations and the Socialization of Imagination

- Psychology Self-Healing and Emotional Release

- Art and design: context and perspectives of creation

- Politics and Law: The Constitutional Form of Thought and the Written Post of Justice

Therefore,

In Writing the seed of the change of words germinates. It communicates with time, gives direction to society, and brings the individual to his soul.

Writing is not only a means of expression, but also a document of history, a discourse of the present, and the possibility of the future.

Writing can challenge power, calm the mind, and transform society.

Ultimately, writing is the embodiment of thinking, where words are the seeds of change.

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2. To write what has been seen, what a difficult art that is!

The man, my pen, and I are caught in a thicket of questions. The voice is heard little by little,

Writing what one has truly seen is no easy task. It is a deeply personal act, a struggle between silence and expression. A person lives with his eyes, hears with his ears, holds things in his heart, but often chooses not to speak. Speech has been commodified today. However, even when I did not want to speak out, I could not. My pen went without direction. But as the pen writing went, my heart was shaken. Each time I attempted to write something, pain emerged. When I did not write, it was that it seemed the very soul within me was being crushed by the pressure of the unsaid.

The fact I have seen is not a pleasing tale to serve popular magazine purposes. It resembles rather that muffled the groan of someone within a coffin--a voice full of life yet groaning to speak yet not able to be heard. The truth I write word by word, as though I draw the messed roots out of the soil.

Sometimes, what emerges is a tear. Other times, sweat. And at moments, blood.

When I write, I often face questions. Someone once asked, adjusting their glasses,

"Why did you write that?"
I replied simply, "Because I saw it."
"They are negative?" they challenged.
"That is my truth," I answered.

They rejoined, what, will everybody believe the truth? I said nothing but deep down I remembered what Laxmi Prasad Devkota has written: Words are drops of blood echoes of the soul portrait of pain. It is that memory that enabled me to lift the pen again. A sentence gets a new addition with every new wound.

Words are never always soothing. My writing is my writing, it was once said by Shankar Lamichhane, you have the face in your dreams, you may be the only one who knows about that. There is only one person who knows about my experience, which is me.

Words are of various varieties, such as life. Some are sweet smelling as flowers; some stark and thorny. The tender ones fall with emotion, but most are bristly and chill the hand that dares to touch them. That is why I hesitate before writing. I often ask myself, "Must this be written?" And yet, I return to the page.

I remember a tired, worn face, filled with hope and sometimes anger. That face taught me how to write.

Once, I wrote about a village woman who said to her son,

"He's come again to ask for votes, don't fall for him this time." It was a simple line, ordinary even. But someone found it harsh. They wrote to me, accusing me:

"Have you dragged even your mother into politics?"

I stood at the crossroads of joy and bitterness and replied,

"I did not drag her in. Her face carries the marks of politics. She has lived through it. I only wrote what I saw."

People often want literature to be beautiful, like a flower, to be gently admired. But I write while standing on thorns, because I have walked that path. Those wounds are my own. Writing is no longer a poetic luxury. It is more like inserting a needle to test blood: there is pain, deep and unseen. Some wounds lie hidden in the bones, invisible to those who see only the surface.

I once overheard someone say,

"You write the voices of the living."

But I know I write the voices of the dead too, those who were silenced before they could scream, those whose throats held back cries that never emerged. Writing, for me, is not merely a profession. It is a form of resistance. It is how I breathe.

There are times when I feel that the world is small, that people forget easily. But I know these much, words do not forget. Perhaps words can't change the world. But they can still ask the questions others are afraid to:

"Why are you silent?"

That is why I write. I will write about flowers and thorns, fragrance and pain. I write life as it is, raw, complex, unpolished. I am a writer who has not stopped writing what he has seen, even if the places my pen touches grow thorns in return.

When I write, it takes me to sleep. Sometimes, it costs me dreams. At times, I feel like a soldier entering battle with only fear in his heart, no weapon in hand. I know I may not win. But I also know, I will not run.

There are days when I feel like Devkota, who said, "I am the water of the ocean," and I feel myself as a landslide of pain, constantly flowing. Like Lamichhane, "a man who walks upon shadows and draws a map of the sun," I try to sketch light while standing in darkness.

The passage has no end, no master plan, but the trip itself. To me writing is a spiritual activity. To be remembered, not to win prizes or applause. If something I write hurts someone's eye, that is not my mistake. It is the truth that has pricked them.

And as I write these very lines, I hear a voice within:

"*Write! Write! When you write, the unseen becomes seen. Those who cannot be silenced fall silent. When you write, even life begins to observe itself.*"

Indeed, it is difficult, so very difficult, to write what one has seen. But in this hard labor, I find my soul still lives.

Devkota once said: "Life is a dark ocean, and the pen, a boat that sails across it."

Lamichhane said: “I write, because silence sometimes feels like murder.”

And I say: “If I cannot write the truth I’ve seen, then I believe I’ve lost myself.”

Perhaps the writer's name fades, but his words carry the weight of his soul.

3. A Voice Drowned in the Chorus of Words

Poetry is written by the soul, but now, it is displayed from the stage. When I say, "I'm not on stage", I'm not just talking about physical presence; I stand for a 'literary value' that is disappearing from today's forums.

i. Forums have become places of protest.

Today, at literary events, we see clapping competition, prize politics, and a thunderstorm of false praise. Some poets recite plain, emotionless poems but clap. Why? Because that person is in the equation of the establishment. For example:

- At a literary event, it was decided a year ago to give an award to whom. Nevertheless, competition was held, evaluated, and "announced." It was just a formality.

Another litterateur said, "I have had a 'good relationship' with a judge for four years to receive the award."

Why should I sit on such forums? I can't be a part of that game.

ii. Literature is no longer a soul; it is becoming a tool.

Literature has traditionally been a medium of expression of soul, society, time and sensation. Today, however, that medium is turning into a ladder of achievement, where the desire to win prizes, earn prestige, and wear garlands around their necks makes words aimless. In fact, many today have made literature a "tool for personal advancement." The purpose of writing is no longer 'expression', but 'publication', 'award', or 'post'. Words are sold, not directly, 'deceitfully.' For example:

A neo-writer publishes his collection of poems in this way, thinking in his mind that his collection was written for an award, rather than for a reader. He writes the poem not by thinking, but by thinking about "how to influence the judge."

iii. Words are sold, not straight, but 'deceitfully.'

The purpose of this statement has always focused on literary ethics, not on commercial values. When the creator writes, but the writing is written not to reach the soul of a reader, but to influence the eyes of the judges of the award-giving institution, then the writing is not really writing, it is limited to a cheap display. This example symbolizes the mindset of many contemporary writers. That mentality where literature becomes a device of external influence, not self-dialogue.

Such creations make a clean literary palace marketable. But it brings strategy instead of truth, calculation instead of emotion, and ego instead of spirit.

In such a situation, I choose my silence,because my writing is not a sale, it is a savings. The creators have protested against such a situation not by shouting, but by remaining silent. Because he knows that words are powerful when they help to survive, not to sell. For him, writing is not decoration, it is a means of existence. Silence can also be a kind of resistance when literary values deepen. Where others are writing for prizes, a writer is silently speaking the truth.

Thus, this statement is a mirror standing in front of the mind of every creator,who asks: 'Is the word you write really a flower blooming in the garden of experience? Or just a paper flower trying to hang on a tree of honor?

iv. Shine of Ghost writing

I was introduced to the editor of a literary magazine. On my way to Kathmandu, I decided to meet him and one day I invited him to chat with tea at the restaurant. However, he also called another friend there. When we were introduced,a conversation began between the three during our stay.

I already knew that the editor was a literary person. But the conversation that day gave me a hint that he was working on a work by that newly known author, in today's language, 'deep editing' or

'ghost writing'. At the time, I wasn't familiar with the word or its meaning.

Time passed by. Later, I came to know that the author identified by the editor has won a prestigious award in Nepal. I was happy to hear it, but after a while the joy faded a bit. In a meeting with a senior literature and journalist, he told me, "Subba, I have read the award-winning work in its entirety. But I can claim that the same author did not write the book. Isn't even a single 'earner' wrong in that work, is it possible? I think the book is a common product of at least four ghost writers."

I thought inside. I remembered meeting that restaurant in the past and stirred my mind. I felt pity and fear seeing such competition for prizes. It's not that the awarding body is solely to blame, but the suspicions that had already been raised about it seemed serious. So, I was disappointed with both sides.

v. Self-assessment

Then I turned around and thought about the rewards I had received. I have never shown the willpower to anyone for an award. On the contrary, if someone asked for or asked for a recommendation, sometimes I would show it to any talent. But I have not, and will not, aspire for a reward for myself to this day.

I won the first global online webcam poetry competition in 2064 BS. I didn't know who the judge was, I got to know the name after the results, I didn't even know them at that time.

Yes, some people requested me to accept the nomination directly for the award. At that time, I also said, 'Why disrespect or reject a request?' I agreed thinking that. But later, when I started receiving awards every year, I started thinking more deeply. Were those awards really in recognition of my creative contribution? Or was it also the influence of the government position I held? It was this self-puffing that struck me from within. After that, I became aware of such awards and gradually distanced myself from the award-giving institutions.

Even after that, many elders kept talking about giving me literary awards or other awards, called and asked. Some were given the condition of receiving the award, they were advised to show or give the work by meeting with a character close to such a political party once. Another religious leader, inspired by my work, asked me to set a place and date for the prize,I declined those offers and stayed away. They were powerful and influential individuals as well as institutions, but due to the controversial image I had of them, I hotly rejected their proposals and stayed away.

vi. Editing or Ghost Writing

Sometimes it can be difficult to distinguish between 'general editing', 'deep editing', and 'ghost writing' – especially when you are in the early stages of creation. This is the truth I have experienced myself.

It was time to publish my first collection of poems. At that time, I thought of looking for someone to facilitate aspects such as language, grammar, and transliteration. I asked for advice from a senior poet on whom to contact in Kathmandu. He said excitedly, "Hey, that's it! I have one, the poet, who edits your collection of poems 30-40 percent and polishes it further!"

He may have said that in a positive way, maybe to attract me. But When I heard it, I fell out of the shade. I was just looking for help to correct common script and grammatical errors,long, gender-word, or inaccuracies. But as he said, the proposal for 30-40 per cent editing seemed to interfere with my originality and writer's spirit.

I finally decided not to contact the poet. Instead, I contacted a Nepali language expert in Biratnagar. He only helped me as much as I expected. I published an anthology of poems only by making the necessary improvements, maintaining originality.

Then one of my song’s books published by Sajha Prakashan. But I noticed that even Sajha publications had made slight changes to my writing, less than one percent, but those word changes had overshadowed the essence of originality of the songs. Where there

were simple and lively emotions in the book, Sanskritic or modern words mixed to make the text decent but lost the local flavor.

I did not say anything at that time. I thought they might have done it with the intention of doing well. But for me, the appearance of eastern love, people's speech, folk rhythm was valuable. Because I wanted to express complex experiences in simple language, in which my geography, society, and soul would resonate.

Linguistic general editing , such as longevity, word, gender, or grammatical correction, is inherently expected and acceptable in any writing. Such edits are made with the aim of facilitating language flow without disturbing the originality and emotional nature of the author, which is considered normal in literary practice.

But when the process of editing is so deep that it revises the original author's style, approach, and almost half of the material presented, the situation becomes worrisome. Such 'deep editing' can undermine the originality of the creation, confusing the reader , is the work really written by that author?

On the contrary, ghost writing can be considered more obvious and natural, where, as a writer, another person writes, but the process is made clear. For example, if a businessman, former head of state, or administrator wants to document their experiences, they can not write on their own and write to a competent person with the necessary details. In such collaborations, the author is referred to as a 'ghost writer', and these works are usually published not for the purpose of awards or competition, but for the purpose of making public issues of public concern.

However, if a work is prepared using in-depth editing or ghost writing and is forwarded for an award or honor as an original creation, then it is against morality. Such a trend at the expense of creativity and transparency may seem successful in the short term, but in the long run, the credibility and literary reputation of the author may be seriously questioned. The world may be deceived for a while, but eventually the writer himself is fooled.

vii. My faith in the path of old creators

When I say, "Maybe I'm the old model," it means,I'm trying to handle the tradition of creators who never sought the stage but became the voice of the ages. For example:

- Bhupi Sherchan,His poems such as "The Sun Was as Hot" were not written for any prize, but they are still documents of truth today.

Muktibodh,An Indian progressive poet who continued to write but never received any major rewards in his life. But today, he is considered a symbol of literary conscience.

These creators were not on stage, but indelible in the soul of the reader.

viii. True literature speaks in silence.

Literature should be able to speak quietly, not by shouting. When a poem touches the heart, it can change the reader's life,without applause, without applause. For example:

A young man reads a poet's poem on 'courage' before committing suicide. The poem caused his 'change of mind'. He later wrote to the author, "I survived after reading your poem. That is, after reading his poem 'Courage', the man withdrew from committing suicide.

This statement shows that a powerful poem is not only a means of literary beauty, but also a powerful weapon to change lives, save lives.

Such poems are not for the stage. They are for the soul.

ix. The profound impact of political and racial bias

Literary forums are no longer a place to represent creative diversity. Today there are political interests, racial prejudices, and class preferences. And such realities divide creators,not on the basis of writing, but "Whose?" Based on a sign or label that says, "where it is.".

Examples of political bias:

At a prestigious literary festival held in the capital, a young writer was "dropped from the list" at the last minute because he wrote an article criticizing the ruling party a few days ago.

Another poet was excluded from the award list, only on the charge that he wrote "progressive literature" although his work was filled with theoretical depth.

Examples of racial discrimination and oppression:

Indigenous, indigenous or Madhesi creators, who write with their life experiences and cultures, do not fall into the 'mainstream' of the literary market that is refused to be published and staged.

Usage: The story collection of a Tharu litterateur was rejected by critics, saying, "The Tharu dialect seems a bit difficult, not a 'literary language'. But the same 'difficult' language was speaking about the lives of the Tharu people.

When a Limbu poet wrote about ethnic identity and neglect of the state, she was called "highly racist".

However, when the poet coming from the capital shouted nationalism by expressing national sentiment, he was considered a 'patriot'. Thus, literary inclusivity is becoming only an ideal, but not in practice.

x. Politics over words and linguistic inequality

In the Nepali literary scene today, politics seems to be moving ahead over language. Institutions that should be involved in the promotion of language and literature appear to be active, not autonomously, but under the shadow of some political party, government or religious institution. These institutions have increased the tendency to imitate the ideology of power rather than literary values. It has undermined the natural debate of language and literature by losing objectivity.

Even more serious is the fact that most of Nepal's 123 mother tongues have failed to get literary opportunities and recognition. There is still a tendency to exclude literature written in languages other than Nepali (Khas) language as neglected, immature or "unorthodox". This creates hurdles in the way of building an inclusive literary culture. Due to the lack of understanding that linguistic diversity is the property of literature, writers have suffered more neglect than self-pride when writing in their native language.

Similarly, literary institutions are depriving writers of opportunities or platforms on the basis of political bias. The idea of "he belongs to this side," "he is close to that institution," has begun to shift literature away from debate, diversity, and creative freedom. In such an environment, neither the original creation nor the identity of the true creator is respected. Therefore, the time has come to move towards freeing literature from politics or linguistic bias, giving equal opportunities to all languages. This can be the foundation of inclusive literature.

xi. Conclusion

I'm not on stage today, because I don't want to be a writer who seeks the show's time slot before creation. I'm still with words, but with words that don't get a selling price in the market. I write poetry, but not just to read,to inspire people to think and feel something. Literature is not a compromise for me; it is my resolve,a view of life.

Maybe where I am, there is no audience, no prizes, no claps. But my words are speaking quietly, but in a deep voice. My existence lives in that silence. I am not particular to caste,but i am definitely a witness to racial pain. I'm not just the face, I'm that voice,one that's portraying neglected identities and looking for ears that want to hear.

I'm poetry,but it's not molded into mainstream mold. In my poetry there are those characters and identities that have always been excluded. Every word I write carries history,a history that has never been vocal.

Now I am writing a poem with the same voice without a stage that echoes the truth, even if not grandeur.

4. Born Only from the Flames of Fire: Epic and Epic Poetry

In the SLC 2033 BS examination, I almost lost due to Nepali subjects! Although I scored 70 more in English, science, and mathematics at that time, and even though I passed in first division, I scored only 45-50 marks in Nepali. I almost missed out on passing at 40. Although the answers I provided at that time were correct, they were not included in my evaluation. Later, as I examined my weaknesses, I realized that my grammar was poor. Later, I came to know that grammer like short and long vowels were considered special in SLC at that time.

Despite completing my master's degree in Nepali, I still struggle with this disease. Yes, I do not write words like 'Sita', 'water', or 'life' wrong, but there are many common words in which I slip. That's why when I published the book, I took the help of a Nepali guru to cure this chronic disease. Nowadays, since I am very knowledgeable about computers and technology, I look at the dictionary online and correct the doubtful words together. Today, I believe that I was not more than 95 per cent correct about that. I understand that I can not be perfect, and thus I am going to process that and continue my writing career.

These days, the dilemma of adding and omitting headlines (diko) in Nepali troubles me. This is how easy it seems to be to read or write in Hindi. In Hindi, there is no tradition of linking names with other words, nor is it customary to add words to words. I know how to write correctly in Nepali, but I haven't been completely successful.

Such a person also wrote a lot of poetry and essays but was never satisfied. He writes repeatedly, continues to create, and sometimes disappears, but he is still searching for and collecting essays, articles, poems, and songs. Sadly, though, I am not satisfied with myself.

One day, when I published my first collection of poems, poet Bijay Kattel Chhahara expressed surprise. How did you, being an indigenous Kirat writer, publish such a beautiful collection of poems in Nepali? He also called Koshi FM and conducted an interview. Poetry recitation and casual conversation were taking place. In between, he asked me, "Do you write epics too?" I was stunned. The radio is broadcast online. I had to give an answer. I also replied diplomatically, "I will try." In fact, I really lied to myself at the time. This was because I had not considered the idea of trying to write a poem. I wish it had ended there, but when I mentioned him in other meetings, I was embarrassed to mention that he was writing a poem in front of others. So, I tried to distance myself from him.

I had not met Balkrishna Pokharel, a star of the Nepali language, in Biratnagar. While I was a public health officer at the regional health directorate in Dhankuta, I had appeared for the MA Nepali examination. I also remember the moment when there was a big controversy in Saptari over the selection of women volunteers. The then local CDO was a woman of a very strict nature. She suggested that a team from the Regional Health Directorate should conduct the test and obtain the results on the same day. Mr. Prem Snajel for the administration support accompanied us on the project. Since he was also fearless and impartial, we completed the exam enthusiastically, and by midnight we examined the copies and got the results.

I had a personal problem at the time rather than a job. The next day, I had to take the examination of a Nepali paper at the Degree Campus in Biratnagar. I was worried that I would miss the test. I had not read all the books. Like me, Sanjel was also an MA student. I asked him to tell me about the poems and essays of every title and listened to them in the car. Based on this, I had the courage to write something. I arrived in Biratnagar at night and went to the degree college the next day to attend the exam. I had to sit on the bench and write a paper for three to four hours with the stress of yesterday's day. While writing, a wave of self-satisfaction overcame

me, prompting me to pause and respond to a question about Munamadan. My eyes welled with tears. I hurriedly took out a handkerchief and wiped my tears. I went out and washed my face on the pretext of urinating. After a while, I handed over the copy and took a deep breath.

When I returned, I reminded myself that I had only done enough and that I was okay with whether I failed or passed. Shri Krishna has also said in the Gita: 'Do your work and do not expect the fruit.' Maybe that's my Karma too. I must not have trouble with it. Finally, the results were obtained, and a score between 50 and 55 appeared. I was pleased.

However, when I took the SLC exam, I would go to Phungling Bazaar in Taplejung to announce that I was the class top student at the school, and the other children would whisper and point at me as I walked by. Even though the head of the Kailash Maden SLC Centre and all the inspectors had gone from Hangpang to take the exam at Phungling among the unfamiliar faces of other schools, there was a sense of confidence in me. I was confident that I would pass with acceptable marks, and I did, but in Nepali, I almost slipped at that time.

Even today, the same fear haunts me. I play with Nepali day and night. This language has also helped me connect more with English and Hindi, leading to my current situation.

Now, as I authored this book Khand Kavya, I became able to stand in front of Bijay Kattel. The epic poem that started two years ago has become an epic. Therefore, I first removed longer cantos from the original poem, expanded it slightly, and created a fragmentary version. Since it would be appropriate to publish an epic poem only after that epic poem, I am preparing an epic poem (Khanda Kavya) first.

As I said earlier, there may be errors in my grammar, but now I am revising myself and refining the verses. I am preparing to publish my first epic poem in 2082 BS. I am presenting the Kirat

narrative as a rewritten epic poem, disregarding my friend's earlier question about how I can write poetry as an Indigenous person.

This book will be available online to anyone who wants to read it. I will also share this poem with my close friend Vijay. I will drink the tears of happiness that fell spontaneously in the examination hall while taking the last MA exam, reading Vijay's face.

5. My Writing Steps on a Journey of Shared Knowledge

When I started my writing journey, it was not a big plan or ambition. Simple curiosity pressed me,how others would feel if they put their experiences, looks, and thoughts into words? So, in the beginning, social media Facebook was my first publishing house. As soon as the article was posted, the response came,some praise, some questioning, some criticizing. These responses taught me to sharpen my writing.

In any case, I understood that social media was a measure of contemporary sentiment.

But over time, I realized that what is written on social media is often fleeting. Deep thinking and research need a specific site to be preserved and tested in the long run. In this quest, I also turned to educational platforms like ResearchGate and Academia. There I started uploading articles and books. The data provided by these platforms has become like a mirror for me.

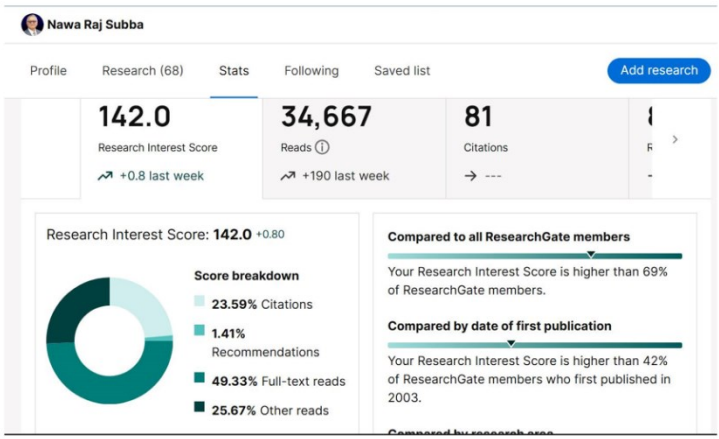
From time to time, the report card comes, how many people have read, how many times it has been downloaded, how many people have cited it in their research. Now, the level to which my writing has reached can be seen on the basis of facts, not mere conjectures. It may not be considered exhaustive, but it helps to evaluate it as an index.

When I came across a recent report from ResearchGate, I looked back on my journey. So far, more than 34,000 readers have interacted with my books and articles. Last week alone, 190 new readers were added. The fact that there were 81 more citations gave me deep joy,that my writing had become the basis for research by others.

That's probably the biggest prize for a writer. Someone reads it, spends time with the words, and cites them when necessary. What greater values and ambitions do a writer need?

Looking back on this journey today, it seems that the writing I started was no longer limited to personal practice. It has been transformed into a shared knowledge journey over time. Social media showed the public opinion of the time; educational platforms gave long-term recognition. These readers, quotes and reactions have made me even more responsible.

That's why I'm still writing continuously. Because writing is no longer just a personal satisfaction for me, but a shared dialogue with readers and a contribution I have made to the world of knowledge.



ResearchGate, 2025

6. Number plate and identification

The embossed number plate implemented by the Government of Nepal may be technologically modern, but it raises serious questions from the linguistic-cultural perspective. The government has replaced the Devanagari script of its national language, Nepali, with only English (Roman script).

The government's argument for technical ease is not strong. India, China, Japan and the Gulf countries have used their own script and the Roman script. Nepal could have easily adopted a "dual script". But the state displaced its script with the name of ease.

The number plate does not only serve as a vehicle ID, but it is also a symbol of the country that we see on the road every day. The loss of the Devanagari script is not only a loss in linguistics but also a loss of self-respect.

It's not too late. If the government wants, it can come up with a technical solution, because it is possible , that is, to bring back Devanagari. Yes, technology should be language-friendly, but language should not succumb to it.

Remember, a nation that forgets its identity in the name of ease will be weak in the long run. The number plate controversy leaves us with a question:

Are we becoming the butt of someone's planned move? Doubt is everywhere.

Should we be slaves to technology, or will we be the masters of our own identities? The government should pay attention to this.

7. The Indefinite Closure: An Emotional Journey

Biratnagar is still closed today. The road is deserted. Motorbikes and vehicles are nowhere to be found. Suppose the city is asleep.

After dinner, I decided to go to Bhrikuti chowk. I did not really have a regular car, so I walked. When I got to the square, I noticed a rickshaw. He was a puller of a rickshaw of Terai descent.

I knew that rickshaws could be expensive on a closed day, so I asked beforehand,

"How much will you take to Devkota Chowk?"

He smiled and said solemnly,

"And... Give me twenty bucks. What's the matter?"

The fare was right according to the market price. Some say it's thirty bucks on this road, but he paid an honest fare. I believed I had found the right rickshaw driver today!

It felt like a heavy burden on the rickshaw puller's heart on his face. There was a look of seriousness on the faces of the rickshaw pullers of Terai origin. We have stored the bitter memories of the violence between the hill Madhesis in the corner of our hearts during the Terai conflict in Biratnagar.

The rickshaw moved forward. As he walked along DSP Road, he took a deep breath and said,

"Look, these leaders don't let us get along!"

There was a kind of pain in his voice. I listened quietly.

At times they call them Madhesi and at times Pahari. But we are in the same country, aren't we?

"Yes, that's fine," I agreed. The people have recognized the leaders.

He spoke more frankly,

"People have now understood their tactics. The feeling of Nepal and Nepali has disappeared, but now we have become aware."

Such a deep political understanding from an illiterate rickshaw puller!

I don't know what the truth is. But his speech was not just talk; it was experience, pain, and consciousness.

The satisfaction of the people...

When I reached Devkota chowk, I took out a twenty-rupee and gave it to him to consider, "He is generous; perhaps I should give him give thirty instead of twenty."

He put the note on his forehead and put it in his pocket. It was *Bohni*, i.e., day's first income. There was a look of satisfaction on his face.

I said, "Thank you!"

He smiled and shook his head and moved away.

A light in the gloom of the shutdown.

The shutdown left the city in disarray.

The road was black with tire ashes and embers.

The blue sky was also covered with tire smoke.

But, in the same smoke, I saw a light,

The rickshaw puller's sincere words.

I stared at him with my eyes.

His words were shining like a circle of silver on the horizon...

8. The Crux of the Pandemic: The Suffering of Workers in the Shadow of COVID-19

The Journey of Hunger: From the City to the Village

The city was closed. There was silence in the lightless streets. All transport to and from Kathmandu was suspended. The fear of the Covid-19 pandemic had locked the capital under the strict confines of the curfew. But hunger did not obey the prohibition.

The hapless workers who had toiled every day to make the city stalls stand on the streets today, waiting for an uncertain journey. When the work stopped, they had no money for food, the moneylender never announced that the house would not be rented, and the relief given by the government was just a waste of time.

Some endured a 10-day journey to their village, while others faced a 15-day trek. Walking was not an option. Women, young children, and even the elderly left the city with their bags.

Workers' Labor: On an Uncertain Journey

Those days were terrible. Along the way, there was a crowd of workers,hungry, thirsty, exhausted faces. It was a rule to wear a mask, but he had been wearing the same mask for many days, and he had a black stain on his face. Many had swollen feet; many had fevers. Some ate raw maize on the way, while others tried to fill their stomachs by sucking sugarcane from the fields.

Due to lack of water and food, some fell on the way. Some mothers carried their children on their shoulders, weeping and walking towards their destinations. People who left Bagbazaar in Kathmandu in the morning would reach Kalanki by evening. From there, their energy was exhausted while climbing uphill via Koteshwor, Bhaktapur and Banepa. But they knew the journey couldn't stop.

The Test of Humanity

Some people were distributing food on the way. The local residents were helping by providing biscuits, beaten rice, and water. But some of the city's eyes hardened. There were those who rejected, saying, "You are the ones who spread the disease in the city!"

Shops along the road were closed; hotels and tea shops were deserted. Even potable water was hard to locate up the stream. As days went by the crowds grew smaller, and many sick people killed on the route; others were sick and unable to get to the hospital.

Destination, but no relief

Even after walking for 15 days, the problem did not end. There was a rule that they were not allowed to enter the village. There was a fear that "those who came from the cities would spread Covid-19 in the village." Some were quarantined in village schools; others were forced to live in tents in the forest.

Hungry laborers in the cities became unacceptable, even in the villages. Some were hated from the society after entering the village, while some were filled with self-pity in the village. The plague wounded him not only with disease but also with social rejection.

Conclusion: Those Days in the Black Pages of History

The COVID-19 pandemic was not just a health crisis; it was a testing time for humanity. The neglect of the government, the contempt of society, and the pain of hunger and exhaustion forced thousands of workers to walk on foot. Their tears, sweat and pain will remain indelible marks in the annals of history.

9. A society standing on the edge of change.

Today's Nepali society is moving towards transformation at a rapid pace. The way society was moving in the past, the present form is very different from it. The rapid development of science and technology, the expansion of cities, increasing access to education, foreign employment opportunities, and the widespread use of social media have had a profound impact on people's way of life, way of thinking, and behavior. But in the flow of this change, we are losing some important aspects,the fundamental values of our lives, social norms, and the energetics of intimate relationships seem to be gradually fading away.

i. The dual tussle between tradition and modernity

is a natural process for change in society and it is necessary. With time there is a change in culture and thinking, which is a sign of development. But the challenge is when this change begins to overshadow our original identity, cultural roots, and family values.

Earlier, in Nepali society, the family was considered to be the center of shared responsibility and emotional companionship. There was a culture of sharing happiness and sorrow together. But now, with urbanization and lifestyle changes, families are getting smaller, and relationships are beginning to be limited to formal behavior.

The new generation has grown to be educated, self-sufficient and confident- this is definitely a progressive progress. Nevertheless, they are slowly losing their patience, humility, and sensitivity to family values, as modernity progresses. It has influenced the generation gap and closeness, which calls into question social cohesiveness and continuity.

ii. External success or inner peace?

In previous generations, life was judged not by the wealth earned, but on the basis of good deeds, humanity, and morality.

Honest, kind-hearted and service-oriented people were respected in society. But in today's era, the scale of success has changed, money, material possessions, branded content, and pretend wealth have become symbols of value.

But is this the true essence of life? A truly meaningful life is when a person lives with a sense of coexistence, practices honesty and tolerance, and can feel complacent. Even in the midst of the outer glow, if the mind is empty inside, then that life is incomplete. Therefore, the most important challenge and need for today's society is to adopt a life-view beyond materiality.

iii. Redefinition of beliefs: The coordination between tradition and neo-consciousness

In the past our society was based on deep beliefs such as charity, cooperation, faith in religion, and balanced relationship with nature. These values kept people disciplined and maintained mutual trust and unity in society. But with the passage of time, there is a growing tendency to see them as 'old', 'irrelevant'.

Honesty, hard work, humility and cooperation were the main beliefs in today's society. They were the basis of social discipline. Today those prices are under challenge. Now the units that measure success have changed,more maneuvering than honesty, more access to hard work, and more speech and performance are being preferred over humility.

The younger generation is seeking progress, something we all need to support. But if they lose the balance of value and discretion, that progress will not be long-term. Traditional values need a deep rethink, the time has come to redefine, not deny.

At the same time there are also giving birth to new positive beliefs in the society, and these are equality between men and women, respect towards people's freedom, scientific thinking and human rights. The new concepts should be embraced but the old ones should be revisited and not be looked upon in a spoiled manner.

We just need to be able to find a balance between the traditional beliefs and the modern way of thinking, we should not advocate one over another, nor should we blindly reject the other. True progress is one in which our roots are preserved along with new consciousness.

iv. Social networks and relationships: Social

Media has endeared itself to the current age. Facebook, TikTok, YouTube, Instagram, etc. have granted people the possibility to tell the world about themselves, even present their ideas, skills, and experiences. Youth are specifically very active on social networks where they desire information, harbor ideas and want to engage society. This has brought about information access and opened up new possibilities of democratic expression.

Nonetheless, the gadgets that are represented by these very technologies are leaving a rather unobvious, yet significant impression, on how we behave in our day-to-day lives, how we treat each other in our families and in our social network. Face-to-face communication, family meetups and the sexual activity that once took place between members of a family and friends are all slowly fading out. We have now started sharing limited affection in 'likes' and 'comments' by looking at the face on the screen.

Sometimes it seems that we are making thousands of 'online friends', but there is no time to make eye contact with the people around us. Society is becoming individualistic and self-centered. While social media may seem to draw people closer, that closeness is becoming often superficial and temporary.

The habit of sending messages, putting out stories, and sharing posts shows intimacy, but it is not the depth of the relationship,just a sign of presence. We're starting to enjoy virtual relationships more than real relationships.

So, the need of the hour is to keep human relationships alive while using technology,to give time, sensitivity, and participation in real relationships, in a way that complements virtual life. Otherwise,

we will be losing the true spirit of intimacy, sensibilities and collectivity in the glow of social media.

v. Increasing formality in relationships: The heat of the vanishing intimacy

We lived in intimacy and family, the core soul of Nepali society. One's neighbor was in pain, and it appeared to be his pain, and the joy of the relatives was like a shared celebration. Intimacy was characteristic of the courtyards of the houses, the squares, the fairs, and the festivals. Relationships had spiritual closeness, not formality. Talk, cooperation, and affection flowed naturally among people.

But today that intimacy is gradually fading away. Although the development of technology has made communication easier, it has obscured the depth of the relationship. We share 'likes', 'shares' and 'comments' on Facebook, Instagram and TikTok, but we have stopped paying attention to what people around us are feeling.

The news of the neighbor's illness is no longer known until it is posted on social media. Those who once laughed together, cried, exchanged farms and fairs, today those relationships are being reduced to message notifications and emojis. Human sensibilities, which were never dependent on the written word, are now beginning to be tied to digital feedback and online presence.

Relationships still remain today, but a touch of warmth is disappearing in them. Formality has increased, but intimacy has decreased. There is no time to remember each other, it is difficult to speak, and meetings have become rare. In such a situation, avoiding relationships is not only social behavior, but also the preservation of sensations.

What we need is to give humanity, not mechanics, to relationships. Use technology for networks, but live together with time, dialogue and sensibilities to preserve intimate relationships.

vi. Self-Centered Lifestyle: The Invisible Crisis over Social Cohesion

The modern way of life has given a person a taste for freedom. People have the freedom to make their own way of thinking, expression, choice and lifestyle. However, this freedom seems to be slowly taking the form of a self-centered life. Now life has shifted from 'we' to ‘me’. Social values such as collective spirit, cooperation, and shared responsibility are disappearing in the shadow of individualistic thinking today.

Today's man is busy,but alone. He's running towards the goal,but without a relationship. Success is measured in individual achievement; the value of collective contributions is decreasing. The intensity of the competition has overshadowed the spirit of cooperation. Protecting a small circle is now a priority, the suffering of society and community is now seemingly far-fetched.

More seriously, our sensitivity to social responsibility is declining. Earlier generations saw community service as an integral part of life; it was a social duty to help. Today, that thinking seems to be "voluntary” someone does well, even if he doesn't. This thinking is leading to social fragmentation and erosion of unity.

Social cohesion is not just a slogan,it is the result of the sensations, sense of duty, and participation manifested in practice. When everyone puts themselves in the center, society becomes not an organized structure, but a multitude of interests.

This type of approach is what is required in this critical crossroad of modus vivendi to the coexistence of personal freedom and social responsibility. We must find a consciousness capable of not forgetting about ourselves yet taking note of the people and the groups surrounding it. It is only under the condition of getting out of the circle of self-centeredness and going back to the course of coexistence and cooperation that society can become prosperous and balanced.

vii. Possibilities with Change: Opportunities to Build a New Age

The reality is that change is not just a crisis, it is also a gateway to possibility. It is not entirely true to view the social, cultural, and behavioral changes we face only as losses and erosions of value. In every change lies the seed of the future, the condition is that it should be understood, directed, and used by the right kind of consciousness.

Today's generation has energy, dreams. There is technology,and easy access to information spread around the world. There is freedom of expression and openness of thought,all of which are important assets of today's society. If these assets can be combined with the right attitude and value-consciousness, we can move towards making society more just, inclusive, and sensitive.

What we need today is to balance the balance between science and value, the coexistence of tradition and innovation, and the adjustment of affinity and modernity. Let us blindly imitate tradition, nor devalue values in the name of innovation.

We have the challenge of change, but there is equal opportunity. Whether to make change a directionless whale or a source of building a beautiful society, this option is now before us. As conscious, sensitive and active citizens, the path we choose will be the basis of our future.

viii. Conclusion

In the Nepali society at present days, it is a transitional stage towards a new lifestyle; the heavy impact of the traditional lifestyles is dawdling, and the innovative style is yet to be not in a stable situation. We cannot concentrate on past values and traditions and refuse to notice the present trends at such a dangerous crossroad.

It is in this context that we need to recollect our original identity, culture, social values, and beliefs with deep self-reflection. Even while embracing the wave of change, it is necessary to be aware of your roots.

The key to problem solving lies not just in change,but in balanced change. Therefore, we need to make the necessary modifications according to the demands of time, protecting the positive side of the old structures. Preserving the essence of culture, finding coexistence with the consciousness of modernity is the journey towards building a prosperous and cultured society.

10. Future and migration of Nepalese youth:

This article examines the lack of employment opportunities, the rising trend of emigration, and their long-term impact on society.

Preface

In today's 21st century, Nepali society is facing a burning problem - youth migration. This problem has become so serious that the lack of youth power in the villages has started to be felt, Farms are barren, and families are torn apart. The youth, who make up a large part of the total population of the country, are not secure in their future, so they are forced to migrate abroad. Especially the lack of employment opportunities and the search for a better life have become the main reason for this. This essay explores the reasons behind Nepali youth exodus; it will analyze in detail its growing trend and its long-term effects on the society.

i. Current situation of Nepali youth and lack of employment opportunities

The biggest challenge facing the youth in Nepal is the lack of employment opportunities. Even after obtaining higher education, the youth are not able to get jobs according to their qualifications and abilities. This problem can be seen in two main ways:

a. Inadequate job creation

Nepal's economy has not been able to create enough jobs. Due to non-modernization of traditional occupations based on agriculture and slow development of other industrial sectors, many youths have become unemployed. Although the government has introduced various schemes for job creation, they have not been implemented effectively. Lack of emphasis on the development of small and medium industries, Lack of investment-friendly environment and lack of new technology-based businesses are also major reasons for this.

b. Mismatch between education system and market demand

There is a huge mismatch between Nepal's current education system and labor market demands. Young people with academic degrees lack the skills and competencies sought by the market. With more emphasis on theoretical knowledge but lack of practical and technical education, many graduates are forced to become unskilled and unemployable. For example, there is also a situation where engineering students have to go abroad without getting a job in their field. Due to this, the youth are not seeing the potential in the country.

ii. Growing trend of emigration abroad and its reasons

With the lack of employment in Nepal, the trend of youth migration is increasing day by day. If we look at the data from the Foreign Employment Department, millions of young people go abroad for employment every year. This trend is especially evident in the Gulf countries (Qatar, Saudi Arabia, Malaysia) and developed countries (Australia, America, Europe, Japan, Korea).

a. Dream of attractive earning and standard of living

One of the main reasons for migrating abroad is the dream of 'attractive earnings' and a better standard of living. The hope of earning 50,000 to 100,000 or more in foreign countries is tempting to the youth, which is difficult to earn 10-15,000 per month in the country. Improving the family's financial situation, they are forced to go abroad because of their desire to pay their debts and make a better future.

b. Political instability and lack of good governance

Political instability seen in Nepal for a long time, Corruption and lack of good governance' have also frustrated the youth. Not to form a permanent government in the country, Due to the slow pace of development and the absence of a clear road map for the future, the confidence of the youth is decreasing. Even if you work hard, you will not get the opportunity, But the tendency to get benefits only because of political access has prompted them to think of going abroad.

c. social prestige and appearance

Nowadays, going abroad is seen as a matter of 'social prestige'. Sending money from abroad, A kind of 'dekhasiki' i.e., imitation has increased in the society with the tendency to build nice houses and buy expensive things. Many young people are also inspired by the lifestyle of people who have returned from abroad or are living abroad and dream of going abroad themselves.

d. better opportunities for education and health

Because the quality of education and access to health care are better in developed countries, some young people go abroad for higher education or for better family health care. Many parents also encourage their young children to go abroad with the dream of giving their children a good education.

iii. The long-term impact of youth migration on society

Youth migration has multifaceted and "long-term effects" on Nepalese society. It the economy of the country, it has a profound impact on social structure and human relationships.

a. Impact on the economy

- Dependence on remittances: Remittances sent by the youth abroad have become the backbone of Nepal's economy. This has increased the country's foreign exchange reserves and helped sustain imports. but What is the negative side of it? The country's economy is based on dependency rather than production.

- Productivity Declines: Agriculture as the Country's 'Young Labor Force Goes Abroad', There is a shortage of workers in industry and other productive sectors. The fields are barren; small industries are closing down. This has a negative impact on overall national productivity.

- The migration of skills and talent (Brain Drain): Emigration of skilled and talented youth 'brain drain' is the problem. A doctor who can play an important role in the development of the country,

Engineer, as scientists and various technical experts are leaving, the country has not been able to benefit from their skills and knowledge.

b. Impact on social structure

- Disintegration of the family: Migration abroad has had a 'major impact on the structure of the family'. Husband abroad, the situation of the wife and children in the country has increased the family deviation. There is an increased possibility of a lack of care for children without a father and mother and a rift in family relationships.

- Change in Social Values: Youth returning from abroad develop a new way of thinking and lifestyle, which in some cases may conflict with traditional Nepali social values. This can lead to generational conflicts and cultural deviations in society.

- Loneliness and mental health problems: Parents and stay-at-home members 'feel lonely' when younger household members go abroad. It in them

- Mental health problems (e.g.: depression, can increase anxiety). Likewise, Young people who have gone abroad also new environment, due to work pressure and loneliness, they become victims of mental problems.

- Homesteads and Urbanization: Elderly Citizens in Homesteads After Young People Move Abroad, only women and children remain. This has led to 'shrinking villages' and increasing the pressure of urbanization.

c. Security and Human Trafficking

While going abroad, some young people become victims of 'human trafficking' and exploitation. Getting stuck in the trap of brokers, there is also a situation of not getting wages according to the work or having to endure inhumane treatment. This can make their lives more difficult.

iv. Solutions to the problem

In order to secure the future of Nepali youth and reduce the tendency of migration, it is necessary to adopt long-term and integrated solutions.

a. Emphasis on job creation

- Industrialization and development of small-scale industries: The government should give priority to industrialization and emphasize the development of small and medium scale industries. To create an investment friendly environment for this, A policy to provide concessional loans and encourage entrepreneurs is needed.

- Modernization of Agriculture Sector: Being an agriculture-based economy, it is necessary to 'modernize and commercialize' the agriculture sector. Advanced technology to attract youth to agriculture, Training and market assurance should be provided.

- Expansion of tourism and service sector: Nepal has immense potential for tourism. The development of tourism infrastructure and the expansion of the service sector can also create a large number of jobs.

- Information Technology and Digital Economy: Information Technology (IT) And emphasis should be placed on the development of the digital economy. This can provide an opportunity for the youth to work in the international market while staying at home.

b. Reform the education system

- Practical and skill-oriented education: The education system should be made 'practical and skill-oriented according to the demand of the labor market'. Technical education and vocational training should be prioritized so that the youth can acquire marketable skills along with a degree.

- Entrepreneurship Development: Programs to develop 'spirit of entrepreneurship' should be conducted from school and college

level. Young people are not just looking for jobs, Job creation should also be encouraged.

c. Good governance and political stability

- Corruption control and good governance: It is very important to control corruption and maintain good governance in the country. Transparent and accountable governance instills confidence in the youth.

- Political Stability: A permanent and development-oriented government should be formed by putting an end to frequent 'political instability'. It facilitates making and implementing long-term plans.

d. Programs targeting youth.

- Information on employment opportunities in the country: Employment opportunities available to youth in the country, Correct information should be given about government policies and assistance.

- Counseling and assistance: Youth should be properly counseled before going abroad so that they do not fall into the trap of brokers. Awareness should be spread about security and rights for those going for foreign employment.

- Reintegration of youth returning from abroad: An environment should be created to utilize the skills and capital of the youth returning from abroad. Special packages can be introduced to attract them to entrepreneurship.

v. Conclusion

The future of Nepalese youth and the problem of migration is the biggest challenge in Nepal today. Lack of employment opportunities, Political instability and dreams of a better life have forced many young people to migrate abroad. This has reduced the country's productivity despite bringing in remittances, Families are torn apart, and the social fabric is affected.

Government to solve this problem, Private Sector, Civil society and the youth itself should take a collective initiative. To create enough employment opportunities in the country, Making the education system market-oriented, the trend of youth exodus can only be reduced if good governance is maintained and youth targeted programs are implemented. Instead of stopping our youth from going abroad, creating an environment that attracts them to stay in the country is the need of the day. Only this can make the future of the country bright, and the goal of sustainable development can be achieved.

11. The effects of global warming are evident in Nepal.

In Nepal, natural disasters have escalated, resulting to a loss of biodiversity. Climate change is the primary force behind this, impacting both ourselves and the generations to come.

Introduction

Climate change is one of the greatest worldwide problems. This is not a problem of one country. Nepal is a small country, but it is highly vulnerable to climate despite its small size. Each and every minute climatic fluctuation impacts mountainous Nepal, the Himalayas and the Terai. This essay is going to outline climate change-based natural disasters in Nepal, biodiversity losses, and future challenges.

i. This essay will discuss the impact of natural disasters and climate change in Nepal.

The effects of climate change are portrayed in Nepal. In the past several decades temperatures, rainfall, and extreme weather have been increasing. This has led to a lot of natural disasters:

a. The heavy rain, landslides, and floods.

Climate change causes Nepal to be more erratic with rain. Repeated rains have resulted in floods, landslides and droughts in other places. Floods and landslides are growing year by year because of high rainfall within brief durations. A large portion of the Terai is submerged, and mountainside landslides kill and wreak havoc. Increasing water levels in the Koshi, Narayani and Rapti rivers have destroyed coastal areas. It ruined farming land, population, and infrastructures.

b. Water and drought issues

Certain places receive a lot of rain, and others are very dry. Uncertainty in rainfall fails to enable farmers to farm at the right

time, thus decreasing agricultural output. Water sources are being dried up in hilltop villages by droughts. Water supply issues in the Tarai have increased due to depletion of water. This damages life and health.

c. Melted ice/eruption of lakes.

Heat increases and dissolves mountain snow. The melting snow is increasing in Nepal in the Himalayas and creating new glacial lakes and bigger glaciers. There has been an increase in glacial lake erupting (GLOF) risk that threatens downstream residents and infrastructure. Manang, Solu Khumbu, and Mustang, in particular, are at risk.

d. Snow, darkness and uncertainty.

Climate change is increasing the number of hailstorms, cold waves, typhoons and unforeseen snow. Such occurrences destroy agricultural production, reducing the income of farmers. The high cold wave of winter has added to Terai deaths.

ii. Loss of biodiversity

Nepal is a nation of biodiversity. It hosts a great diversity of plants and animals. But climatic changes and human activities are triggering rapid biodiversity loss.

a. Endangering habitat and extinction.

Higher temperatures and changing climate are described as affecting the natural habitat of the numerous animals and plants. The melting of snow in the mountains has diminished the habitat of high mountain animals. High heat tolerance is making some species in the Terai region die because of the rising temperatures. This phenomenon has contributed to a number of endangered species, such as the snow leopard, the one-horned rhinoceros and the Bengal tiger, becoming endangered.

b. The balance ecological is destroyed.

The extinction of any type of species or a decrease in its count disrupts the whole ecological set-up. An example is that as the population of a given insect decreases, the amount of food the bird or animal that feeds on the insect decreases, and an effect spreads along the food chain. This leaves the whole system weak.

c. New Disease Origin and Spread.

Climate change has enabled the environment to be favorable to disease germs. Dengue and malaria are also transmitted by mosquitoes and have been observed in regions that were not previously known to have high occurrences in mountainous areas. It has been a big problem for human health as well.

iii. Issues of the Future.

Climate change presents serious challenges to the present generation and future generations as well. Prompt control is necessary to mitigate its impact.

a. Food Security Crisis

The incubation of climate change has imposed uncertainties in the production of agriculture. The issue of food security may be brought about by disasters such as floods, drought, etc. when crops are destroyed. This will render access to adequate healthy food challenging to the future generations.

b. Water scarcity

As the glaciers melt, after some period the water flow will be more massive; however, in the long term, when the ice and glaciers are dry, less water will be found in the rivers. These situations could imply a serious lack of water and production of irrigation and hydropower, and this would directly impact future generations.

c. Economic Burden and Poverty.

Natural disasters and the process of their reconstruction cost a lot of money. This process imposes an economic strain on the national economy. Consequently, it compels investment in other

sectors of development. This will directly affect the achievement of poverty eradication and better living standards for people.

d. Environmental Immigration

Climate change will disrupt livelihoods, leading to the displacement and migration of most individuals to safer places. This is defined as environmental migration that may bring about social and environmental complications for future generations.

iv. Solutions

It is important to note that there is an immediate necessity to take several actions to reduce the impact of climate change and provide future generations with a good future.

a. Adaptation and mitigation of climate.

Adaptation to climate and mitigation.

Adaptation measures: To cope with the effects of climate change, we must adopt adopt adopt adaptation measures. These include the development of flood- and landslide-resistant structures, the planting of drought-resistant crops, the conservation of water resources and the use of climate-smart agricultural technologies.

Mitigation measures: The climate change rate should be reduced by reducing carbon emission. In this connection, we must increase the use of renewable energy (hydropower and solar energy), avoid deforestation, and plant more forests. In addition, clean technology should be provided in industry and transportation.

b. Biodiversity conservation

Protection and management of the protected areas: the national parks, wildlife reserves, and conservation areas should be expanded and put under good management.

Poaching and poaching: We must strictly control the poaching of rare wildlife and flora.

Publicity and involvement: People must know the need to conserve biodiversity, and the community must engage in the conservation activity.

c. International Cooperation.

Nepal cannot act individually in solving the climate change problem. To this end, the international community should be involved. Developed nations must cut emissions and offer both financial and technical assistance to developing nations, such as Nepal, to adapt to and mitigate climate change.

d. Education and Research

There should be emphasis on education and research on climate change. Its effects, threats and remedies should be sensitized to students and the general public. Research should be opened up to come up with new technologies and methods.

Summing up

Climate change and its effects in Nepal is a serious reality. Climate change may prove to be catastrophic, provided that it is not dealt with promptly to mitigate the growing natural calamities, loss of biodiversity, and pressures that it brings along with it for future generations. Melting of mountains, floods, landslides, droughts and extinction of species do not only jeopardize our beauty of nature but also our lives.

This difficulty can be transformed into an opportunity provided that we take appropriate and timely actions. The adoption of climate adaptation and mitigation should focus on preserving biodiversity. What we must do is to enhance international collaboration and emphasis on education and research. We have the duty of leaving behind a safer and prosperous Nepal to the generations to come. To this end, the government, the community, the private sector and all citizens should play a responsible role on their part.

12. The relationship between literature and society.

In what way does literature mirror society? What is the place of literature in social change? This article's discussion will address how literature can help propagate awareness.

Introduction

Literature and society are two aspects of the same phenomenon, and their lives cannot be complete without each other. Literature is a mirror of society which reflects all the joy and sorrow, development and decline, struggle and transformation of society. The pages of literature vividly portray the feelings, thoughts, ideals and realities of man. Instead, literature is a strong tool to provide a new orientation to society, inform and motivate change. In this essay, we will examine, specifically, how literature is a mirror of society, how it can influence social change, and how it can disseminate consciousness without any boundaries.

i. Mirror of Literary Society: Reflection of Society.

The primary argument that makes literature the mirror of society is that it indirectly reflects many facets of society and its trends, as well as the truth about life. Authors analyze the society that they live in and bring both its good and bad elements into the literary works.

Literature has revealed injustices, inequalities, exploitation, discrimination, corruption, and other aberrations that are dominant in society.

(a) Reflection of social realities.

Literature exposes injustices, inequality, exploitation, discrimination, and corruption, among other aberrations in society. Writers expose the unknown or unrecognized realities of society

through various literary genres, including novels, stories, plays, and poems. As an example, Shirishko Phool by Parijat in Nepali literature illustrates the intricacies of human relations and the psychology of the female sex. Equally, Khayyam (2003) presents the psychological novels of BP Koirala, which portray the internal struggle of human beings. The works depict the society of that time and aid the reader in knowing the social realities. Likewise, the anguish and agony of the ignored figures in society is also emphasized in the *Langadako Saathi* of Lain Singh Bangdel. These works make the reader realize the real image of society during that period.

(b). Presentation of human emotions and relationships

Society is an intricate interdependence of human feelings, relationships, and interactions with each other. Human emotions portrayed in literature are love, hate, separation, friendship, sacrifice, envy, anger, and compassion. Literature shows in detail the positive and negative sides of relations in a family, the various levels of social relations or types of love. It makes the reader know his own life experiences and relations, put himself/themselves in the position of the other people and to tolerate many aspects of social behavior.

(c). Conservation of Traditions and Culture.

Literature plays a role in the continuity of cultural values, culture, traditions, customs, festivals and lifestyles in any society. Old folktales, ballads, hymns, epics, and classic works of literature help to pass the culture through the generations. Writers take the cultural background of society into account in their work and present it through various characters, events, and dialogues. It informs the future generation about its glorious heritage and makes an incomparable contribution to preserving the cultural identity.

(d). Record of historical events and political situation

The subjects of most literary works belong to the historical events and political situations which existed at the time. Wars, revolutions, political upheavals, the nature of the rulers, oppression

and the state of people have been well examined in literature. It does not only show history as a fact but also emotionally, giving the reader the opportunity to learn from the past and the future. To illustrate, the novels, stories and poems composed about the revolution of 2007 BS, repression of the Panchayat era, people movements or the Maoist conflict provide a realistic understanding of the political, social and human sufferings in the period.

ii. Literature and Social Change.

Literature is a channel used to reflect society as well as a very strong tool of social change. It plants novel concepts in society, tests the conservative way of thinking and pre-conditions the change of public opinion.

(a). Awareness and Consciousness.

Literature generates awareness and awareness in the struggle against injustice, inequality, exploitation, discrimination and oppression which exist in society. Writers enlighten the population on their rights and encourage them to speak up against the injustice through their writings. Literature has contributed significantly against social evils like slavery, discrimination on the basis of caste, violence against women, superstition and child marriage. The poems of Gopal Prasad Rimal are said to have assisted in raising a formidable voice against the autocracy of Rana regime and in support of democracy.

(b). Production and Growth of Concepts.

Literature is used to develop fresh ideas and philosophies and popularize them within society. Philosophical novels, ideological essays, progressive poetry, and revolutionary dramas widen the thoughts of the reader and make him/her escape out of the ordinary and orthodox ways of thinking. The concepts of modernity, democracy, human rights, freedom and social justice have been given significance by literature in spreading the ideas. The contribution of Devkota through his poems in respect of social consciousness has

been immense in the sense that it has disseminated the message of humanism and universal brotherhood.

(c). Rebellion and revolution are inspired by the name of the rose.

In this case, literature can be used to instigate rebellion and revolution when society is pushed to the limits of oppression and injustice. With their writing, the writers put forward the suffering, frustration and dissatisfaction of the people and woke them up to fight against oppression as a united group. The writings by Western writers have sparked off many revolutions in the world as well as prompting the oppressed to fight since these individuals have been inspired to organize themselves. Most works in Nepali literature produced against the Rana regime, the Panchayat regime, or the monarchy have significantly contributed to political changes and people's movements.

(d). Supporting the social reform movement

The literature gives good backing to the vision of increasing women's education, the abolition of child marriage, racial equality, the cause against untouchability and other social reform movements. Writers emphasize the sensitivity of these issues, generate debate in society, and call on people to act positively through their characters, storylines, and dialogue. The struggle against social inequality and social evils as represented in works such as the story by Guru Prasad Mainali, *Shaheed*, story indicates that there is the need to reform society.

iii. Possibility of spreading awareness through literature

The potential to spread awareness has a very huge potential in literature. It is able to impact the reader on an emotional and intellectual level, resulting in a long-term change in society.

(a). Emotional Attachment

Literature causes a reader to get emotionally involved in the story, the characters and their feelings. When the readers experience

the pain, struggle, happiness or success of a character like their own, they become highly empathetic and sensitive to it. Instead of the bare presentation of facts, emotional presentation leaves a lasting impression in the mind of an individual and helps to quickly and permanently develop the consciousness. In this way, the reader also experiences the pain of others as his own.

(b). Ability to present complex issues in a simple manner.

Some issues in society are complex and difficult to understand. The literature can bring up serious questions in politics, economics, philosophy or social inequality in a way that is easy, engaging and understandable. To illustrate that, when these are raised in a story, a play, or a novel, ordinary people might be in a better position to grasp the gravity of such issues and the causes and consequences of such issues. It helps to find solutions and develop public discourse.

(c). Generational Next and Long-term Effect.

The long-term impact of outstanding literary works is profound. People of all ages love these works of art. The message they send seems ageless. Bhanubhakta Acharya rewrote Ramayana, and Laxmi Prasad Devkota penned Muna Madan. They gave Nepalis hope and awareness through their words. Literature does not only transmit change; it also forms consciousness, beliefs, and values, which lead to generational growth in society.

(d). Catalyst for Dialogue and Discussion

Any literary work can 'create an environment of dialogue and discussion' in society. The presence of divergent opinions on the same topic makes the reader think in a new way and encourages him/her to obtain more information, argue, and express his/her views. It encourages the general awareness of societal challenges, unites various groups of people of diverse social backgrounds, and promotes group work toward problem-solving. Some significant

roles in this work belong to literary symposiums, book reviews and literary discussions.

iv. Epilogue

The correlation between society and literature is unavoidable, dependent and dynamic. Not only is literature an actual reflection of society, but it is also a living and potent force of social change. It illustrates how society is misshapen, shows the feelings of human beings and experience, preserves cultural heritage, and brings the past to life.

It is not alone, but also literature plays its role in creating awareness in society, spreading new ideas and triggering rebellious and reform movements. One can make more emotional involvement with the reader, introduce complicated issues in a straightforward manner, and generate awareness across generations, which has a long-term effect. This is because authors must write in earnestness of the strength of their pen and their duty to society. The task of all of us is to promote literature, nurture the reading habit, employ it as the instrument of social change, and promote the discussion of literature. In the same way, literature will continue to contribute to the advancement, awareness and civilization of society.

13. Protecting Nepalese art and culture

There is a conflict between tradition and modernity in art and culture. The paper talks about ways to protect art and culture that are in danger of dying out. Furthermore, talk about how important cultural heritage is.

Background

Nepal is a very large culture museum, even though it is a small country. There is a confluence of hundreds of castes, languages, and unique customs here, which has given a special identity to Nepali art and culture in the world. Stretching from the mountains to the Terai, this land is full of artistic and vibrant traditions and intangible cultural heritage. However, in today's race for rapid modernity, due to the increasing vulnerability of external influences and the declining interest of the younger generation, many of our endangered arts and cultures are in crisis. The increasing conflict between tradition and modernity has led to a growing disregard for our cultural heritage. In this essay, we will discuss in detail the need to preserve Nepali art and culture, measures to protect the heritage that is on the verge of extinction, the relationship between modernity and tradition, and the importance of our invaluable cultural heritage.

i. The variety of Nepali art and culture

Art and culture of Nepal Both art and culture in Nepal are equally numerous and scattered across all disciplines and theories. Every group of people as well as place has its own special art, language, literature, music, and dances, clothes, festivals, and way of life.

(a). Cultural and ethnic synergy

Nepal is home to more than 125 ethnic groups and 123 languages. Each race has its art and culture. Newari builders, the Tharu way of life and usage by Gurung and Tamang: Ghantu and Selo, and by Sherpa (with Mane and Monastery culture). In the same

way, Maithili paintings, songs, and dances are common in hill tribes. This music and dance reflect the vastness of Nepali culture. All these cultural aspects together make Nepal a living cultural confluence.

(b). Excellence of Artistic Heritage

Nepal is considered the best artistic country in the world. The ancient palaces, temples, chaityas and sculptures of the Kathmandu Valley show what our accomplished artists did in the past. The Krishna temple in Patan, the 55-window palace in Bhaktapur, the chaitya in Swayambhu, and the stupa of Bouddhanath are magnificent specimens of this art. As we look at Nepali art, we see its depth and beauty, and such traditional techniques as wood carving, mosaics, metal art, Paubha painting, and Thangka painting are evolving this. These wooden sculptures show the beliefs, ways of life, and artistic preferences of the people.

(c). Cultural heritage that you can't see.

Nepal has a rich and varied cultural heritage for such a small country. Folk music, dance, drama, and storytelling are popular, as are traditional beliefs in witchcraft, ghosts, and gods. Dashain, Tihar, Chhath, Losar, and Eid-ul-Fitr are festivals that foster peace, harmony, and enjoyment in Nepalese society. This intangible heritage acts as a social activity passed down through generations, hence sustaining society.

ii. Measures to save art and culture that are on the verge of extinction

Due to the increasing influence of modernity and the decreasing interest of the new generation, some of our original arts and cultures are on the verge of extinction. To protect these priceless heritages, it is necessary to take the following measures:

(a). Documentation and Documentation

To save art and culture that is in danger of being lost, the first step is to record it. We should write down audio-video records, or digitize traditional songs, dances, rituals, information, and stories

and keep them alive. This will help people in the future learn about their history.

(b) Giving over to the new generation and training them

Folk arts and skills could be lost if the older generation doesn't teach the younger generation. To do this, training centers should be set up, local arts and cultures should be taught in schools, and programs should be made to get young people interested in learning traditional arts. It's also important to bring back the guru-shishya practice.

(c). Connecting art and culture to money-making

People take more care to keep art and culture alive when they can make money from them. We can make sure artists get paid fairly by putting traditional arts and crafts like paintings and music on the market. Promoting cultural tourism is a way to show the world artists and artefacts.

(d). How to use tech

Art and culture can be kept alive with the help of technology. Building digital museums, putting up traditional songs, music and dances online, and using 3D modelling to make exact copies of old buildings are all things that help with protection. Young people can be interested in classic art through social media.

iii. The Conflict of Tradition with Modernity

In today's world, there is a lot of tension between modernity and tradition. This conflict has also made it challenging for people in Nepal to discover their national identity.

(a). Effects of other cultures

As a result of internationalization and the growth of technology, the impact of outside cultures has grown greatly. Nepal's culture is becoming more and more influenced by Western music, fashion, food, and ways of life. So, it looks like the younger age group

is moving away from their own culture and towards other cultures. This change has negatively impacted traditional beliefs and practices.

(b). Changes in technology and culture

Today's technology has made a big difference in how people live their lives. Traditional art takes time and hard work, which might not fit with today's busy lives. More and more, people are trying to enjoy old holidays in new ways or forget what makes them true to their roots.

(c). Crisis in Language and Literature

The increasing dominance of the English language in the modern education system and the low use of Nepali literature and languages have increased the risk of extinction of mother tongues. The new generation seems to be reluctant to speak and write in their mother tongue, which undermines cultural identity.

(d). The Need for Balance

A balance is needed to reduce the conflict between modernity and tradition. The solution is to not forget our originality while embracing modernity. Traditional values should be made relevant in today's context and explained to the new generation. We need to discover ways to use technology to preserve tradition.

iv. Cultural Heritage is important

Nepali culture and art are part of our cultural heritage, whose importance is multi-dimensional. It is not only a matter of pride but also a source of national identity, economic development, and social unity.

(a) Basis of National Identity

The identity of any nation is reflected by its art and culture. Nepali cap, Daura-Suruwal, Nepali folk songs and dances, and cultural and natural heritage sites like the Krishna temple of Patan or Sagarmatha make Nepal known to the world. It reflects our

collective history, values, and way of life. The disappearance of our culture will also pose a threat to our national identity.

(b). Tourism and Economic Development

Cultural heritage is the main basis of tourism. Many tourists who come to Nepal come to observe its unique art, culture, festivals and historic sites. Temples, monasteries, palace squares, and cultural festivals attract tourists, bringing foreign exchange to the country and creating employment opportunities. In this way, cultural heritage contributes significantly to economic development.

(c). Social Unity and Harmony

Unity in diversity is a beautiful aspect of Nepali culture. People from different groups, languages, and cultures meet together to celebrate their holidays and customs. Dashain, Tihar, Chhath, Losar, and Eid al-Fitr are all holidays that bring people together and help them get along better. The strength of a nation resides in its citizens' capacity to comprehend and appreciate one another's traditions.

(d). Importance of education and tradition

Cultural influence is a good way to teach and learn about the past. Old things, archaeological sites, and old documents can help us learn about our ancestors, how they lived, and what happened in the past. These heritage sites are a significant resource for research and help teach future generations.

Summing up

Nepali art and culture are our priceless treasure. It is a symbol of our identity, pride and prosperity. With the rapid pace of modernity, many of our endangered arts and cultures are in crisis. The main reasons for the current situation are the influence of external culture, conflict with technology, and the declining interest of the new generation.

However, we can transform this challenge into an opportunity. Documentation, transfer of skills to the new generation, linking art with economic earnings, and proper use of technology can save the endangered art and culture. Maintaining a balance with modernity while maintaining one's originality is crucial. The preservation of cultural heritage protects national identity and strengthens tourism promotion, economic development and social cohesion.

Only the government, community, artists, civil society, and every individual playing their part can preserve our invaluable cultural heritage. We all share a common responsibility to ensure the future generation inherits the glorious cultural heritage.

14. Need for Reform of Education System

The article brings out the flaws in the existing education system, the significance of practical education and the need to have reforms to the existing education system in the future.

The necessary reforms for the education system include addressing why the current system fails, emphasizing the need for practical education, and identifying what changes should be made to improve future education.

Introduction

Education forms the backbone of any nation, which does not only enhance the standard of living of the people of the country but also adds its own incomparable contribution to the overall development of the society and the country in general. Only a strong and visionary education system can produce qualified, capable and ethical citizens. However, if we look at the current education system in Nepal, it has many shortcomings, which have not been able to make the students self-reliant and competitive. This has led to an increase in unemployment among educated youth and the country is facing a shortage of skilled manpower. In this essay, we will discuss in detail the shortcomings of the current education system, the importance of practical education, and the educational reforms needed for the future.

i. Shortcomings of the present education system

Nepal's education system has not been able to completely abandon the traditional structure that has been in place for centuries. Many aspects of this framework are in need of improvement.

(a). Emphasis on theoretical and rote learning

The primary weakness of our education system is that it places too much emphasis on theoretical knowledge. Students are only taught to memorize what is in the textbook and write it on the exam.

They are not informed on how to implement what they have learnt. This makes students graduate with degrees, but they do not have practical skills to face the challenges in life. The rote system does not support creativity, critical thinking and problem-solving skills of a student.

(b). Examination-Centric System

The current educational system is highly "examination oriented." A student's aptitude and ability are evaluated on the basis of marks obtained in a few hours of examination. As a result, students study throughout the year only to score excellent marks in exams rather than to acquire knowledge. This approach is also the main reason for the increase in the trend of rote. Unless the examination system is reformed, the true potential of the students cannot be recognized.

(c). Lack of quality teachers and traditionality in teaching methods

Many schools and colleges have a 'shortage of quality teachers'. Qualified and trained teachers have not been attracted. Additionally, the teachers who are currently available frequently employ traditional teaching methods that do not actively engage students. Due to the lack of use of modern teaching techniques and disciplines, students have been deprived of the opportunity to learn new things.

(d). Lack of infrastructure and unequal access

There is a "lack of physical infrastructure" in community schools, especially in rural areas. There is a lack of adequate classroom furniture, libraries, laboratories and technology. In addition, there is a lack of "equal access" to quality education. Students who can afford high fees in urban private schools receive a good education, while children from rural and economically disadvantaged families lack access to quality education.

(e). Unemployment and Lack of Skills

Although the current education system produces millions of educated youths, they are forced to become 'unemployed' due to a lack of the necessary 'skills and competencies' in the labour market. The inability to guarantee employment has led to frustration among the youth and the tendency to migrate abroad.

ii. Significance of Practical Education.

To overcome the failure of the existing education system, it is critical to learn the significance of practical education and incorporate it within the curriculum. Real-life experiences enable the students to put what they learn into practice and become independent.

(a). Skill Development and Employment Generation

Practical learning emphasizes the 'skill development' of students. They learn useful skills for a certain job or field, both in the classroom and in the real world. This helps them locate work or start their own businesses later on. For instance, students can secure jobs right away after they finish if they learn how to do things like plumbing, electronics, farming, tourism, and computer technology.

(b). Figure out how to fix things.

Through hands-on lessons, students learn how to "solve problems" in the real world. Children are not just told to remember facts from books; they are given real problems to solve through case studies, projects, and field trips. It helps them make decisions and think critically.

(c). Encouraging Creativity and Innovation

Theoretical education limits the creativity of the students, while practical education encourages 'creativity and innovation'. Students are given the freedom to create, experiment and learn about new ideas. It develops the spirit of entrepreneurship in them.

(d). Self-confidence and self-reliance

Acquiring practical skills boosts students' "self-confidence." They feel that they are capable of doing anything. This motivates them to become 'self-reliant' and start their own businesses after completing their education, instead of pursuing a job.

(e). Relationship with society

Practical education connects students with society. They learn how to use their skills and knowledge for the benefit of society. It helps to bring about positive changes in society.

iii. Changes to the education system are needed for the future

To brighten Nepal's educational future, we must implement significant changes to address the issues with the current system.

(a). Changing the way the curriculum is set up.

- Curriculum based on what the job market needs: The curriculum should be time-bound based on what the job market needs. It is important to work with professionals from the business, commerce, and service sectors to create the curriculum.

- Focus on subjects that are useful and teaching skills: In addition to theoretical studies, "practical and skill-based subjects" should be required. Different levels of vocational training should be available based on the student's age and interests.

- Stressing creativity and critical thinking: The curriculum should contain ways to help pupils be more creative, solve problems, and think critically by getting rid of the rote system.

(b). How to teach and how to help teachers grow

- Building Teachers' Skills: Teachers should have regular training and workshops to help them build their skills. They should be trained in modern teaching methods, the use of technology, and student-centered teaching.

- Use of technology: The use of technology in the classroom should be encouraged. The teaching process can be made more effective by increasing access to smart boards, projectors, computers, and the Internet.

- Encouragement and respect for teachers: To attract qualified teachers to the profession, they should be given proper remuneration, opportunities and respect.

(c). Reforms in the examination system

Continuous Assessment System: The evaluation of the student should be implemented on the basis of the final examination, not only the continuous assessment. Project work, homework, class participation and behavior should also be made the basis of evaluation.

- Skills and Knowledge-Based Examinations: The examination system should be based on skills and knowledge, where the student's ability to understand and use is tested instead of rote ability.

(d). Physical Infrastructure and Technology-Friendly Education

- Adequate infrastructure development: All schools and colleges should have 'adequate physical infrastructure' (classrooms, laboratories, libraries, playgrounds).

- Digital Literacy and Access: Students should be made 'digitally literate'. Every school should have access to computers and the internet so that they are able to meet the challenges of the digital age.

- Increase investment in education: State investment in the education sector should be increased. A large part of the budget should be allocated to the education sector, and it should be properly utilized.

(e). Collaboration between schools and industry/business

- Internship Program: Schools and colleges should collaborate with industry and professional organizations to conduct apprenticeship programs for students. This helps students gain real work experience.

- Training according to the needs of the market: Training programs should be conducted according to the needs of the industries so that the educated manpower can get employment directly.

Summing up

There is an urgent need to reform Nepal's education system. The shortcomings of the current system, especially rote education, the exam-centered approach and lack of practical skills, have left our young generation unemployed and frustrated. Addressing this, it is imperative to acknowledge the importance of practical education.

Quality education can be delivered only through educational reforms needed for the future, restructuring of the curriculum, capacity building of teachers, reform of the examination system, development of physical infrastructure, and collaboration with industry. Education should not only give students a degree but also the skills, creative thinking, and problem-solving skills to be self-reliant. When our education system can produce skilled and competitive citizens as per the needs of the country, only then will the future of Nepalese youth be secured and the country be able to chart the path of prosperity.

15. Vision and Challenge of Smart Cities

Let's discuss the concept of Smart Cities in Nepal, the challenges of infrastructure development, and the question of sustainability.

Introduction

It is in the context of the modern era of blistering urbanization that the notion of smart cities is gaining popularity on the global level. Smart cities are envisioned keeping in mind the aim of living an easier, safer, and resourceful life in the city by utilizing technology and the principles of sustainable development. Since Nepal is also subjected to the severe pressure of urbanization, the idea of smart city has become significant in this area too. But still in a developing state such as Nepal, to dream of a smart city, and to bring it to life is in itself a difficult thing to imagine. We are going to elaborate in this essay the concept of smart cities in Nepal, the so-called challenges of infrastructure development, and the process of its sustainability.

i. Nepal Smart City Concept.

A smart city is a city in which the innovative application of modern technologies, in particular, the information and communication technology (ICT), advances the quality of life of its inhabitants as well as the efficient management of available resources and encourages sustainable development. The need and potential of smart city is already starting to take shape though the concept is quite new in Nepal.

There are several key dimensions to smart cities, which are as follows:

(a) There are many dimensions to smart cities, and they enhance the quality of urban life:

Smart government: Open, accountable, and user-friendly government supported by digital technology, with grievance remedy channels such as online services.

Smart Infrastructure: The application of technology in the basic infrastructure, transport, energy, water, sanitation. Examples include smart grid, smart meter, sensor-based parking.

Smart Economy: An environment that develops jobs, has attracted investment and invites innovation.

Smart Environment: The focus is on environmental sustainability, mitigating pollution, and green vegetation. These include intelligent garbage collection and air pollution.

Smart Living: Enhancement of living standards through application of technology in education, health, safety and entertainment.

Smart Mobility: To ensure the transportation system is efficient, safe and environmentally friendly. As an illustration, traffic management and digital monitoring of the public transport sensors.

(b). Need for Smart Cities in Nepal

The rapid urbanization that has been experienced in Nepal has exerted great pressure on infrastructure. Issues like random development of settlements, traffic congestion, waste disposal, drinking water shortage and air pollution are complicating city life. The concept of smart cities is seen as an important option to address these problems and for orderly urban development. It helps to make urban services efficient, utilize resources and make the lives of citizens easier.

(c). Government's Vision

The government of Nepal has announced to develop various cities as smart cities. Plans have been put forward to develop Butwal, Dharan, Lumbini, Janakpur, Nijgadh and other cities as smart cities. However, these plans are still at a nascent stage, and major challenges remain for their implementation.

ii. Challenges in Infrastructure Development

It is one thing to envision a smart city in Nepal, and there are numerous complex issues in the field of the infrastructure development to achieve it.

(a). Poor funding.

Smart cities put financial strain on the local area, especially the cities need big financial means to implement technology-driven infrastructure and to install and repair sensors, cameras, and computerized systems. Mobilizing such a large amount of investment is a major challenge given Nepal's limited budget and dependence on foreign aid. Private sector participation and attracting international investment is necessary, but it lacks an investment-friendly environment and clear policy stability.

(b). Lack of technology and lack of skilled manpower

The use of state-of-the-art information and communication technology (ICT) is indispensable for a smart city. The access, quality and availability of technology in Nepal is still inadequate. In rural areas, there is limited coverage on internet and in urban areas, there is absence of high-speed and reliable internet service. Moreover, it has a lack of competent manpower to design, construct, run and maintain the infrastructure needed in smart cities. The absence of technology experts, data scientists, city planners and project managers is a setback to implementation.

(c). Havenless urbanization and landlessness.

The issue of unplanned urbanization is one of the biggest in Nepal. Most cities are not developed as planned. Narrow roads, haphazard settlements, old structures and fragmentation of land make it difficult to "develop new infrastructure and implement smart systems". There is a "lack of land" for the open space, greenery and orderly settlements needed for a smart city. Land acquisition and compensation distribution is also a complex process.

(d). Legal and Policy Ambiguity

There is a lack of a clear legal and policy framework for the development of smart cities. Lack of clarity on urban development policy, land policy, technology policy and sustainable development policy hampers project implementation. Lack of coordination among various agencies and lack of political will also create problems.

(e). Security and privacy concerns

Data is collected and used extensively in smart cities. This makes the issue of privacy and security of citizens questionable. The threat of abuse of personal data, the threat of cyber-attack and the fear of citizen surveillance can become an obstacle in adopting technology-based systems.

iii. Sustainability of Smart Cities.

There is a difference between thinking about a smart city and ensuring that it endures. Sustainability is ensuring that the city can be used by the new generation by balancing its socio-economic and environmental aspects.

(a). Sustainability of the atmosphere

Smart cities should promote the use of "green technology" and "renewable energy," such as solar and wind power. Buildings should have energy efficiency standards, smart grid systems should be used, and waste-to-energy technology should be used.

- Waste and water management: Use "smart waste management systems" (such sensor-based trash cans and sorting trash) and "efficient management of water" (like collecting rainwater, reusing water, and stopping leaks). This will assist in preserving the environment and saving natural resources.

- Planting vegetation: The city should have a greater number of parks, gardens and open green spaces. It helps in the minimization of the pollution existing in the atmosphere, it avails the cities with warmer temperatures and enhances the lives of people.

(b). Sustainability of society

- Development that includes everyone: Smart cities should think about the well-being of all types of people. We need to employ technology to close the digital divide and make sure that disabled, aged, and low-income people can get the services they need.

- Citizen participation: Citizens should be encouraged to "actively participate" in the development and building of smart cities. Considering their needs and suggestions will increase the likelihood of people adopting and owning the project.

- Cultural Preservation: As you use new technology, you need to think, as well, of how to preserve traditional art, culture, and legacy. Loss of cultural identity should not accompany the process of urban development.

(c). Economic Viability

- Long term investments: Long term investments in smart city infrastructure and technology should pay off in the long term. Projects should be done in a public-private partnership (PPP) manner to get private sector money.

- Creating jobs: Building smart cities should lead to "new job opportunities" in the area. This helps the economy in the area get stronger.

- Collecting taxes: Local governments should be able to get the money they need to run and keep smart cities by collecting taxes, service fees, and other forms of income.

In conclusion

The concept of smart cities in Nepal provides us with hope that we are able to address the issues associated with unplanned urbanization. Building technological, smart, and eco-friendly urban areas would raise the living standards of their residents and accelerate national development.

There are, nevertheless, very difficult tasks ahead for building infrastructure that will make this vision a reality. There are problems that need to be fixed, such as not having enough money, not having the right technology, not having enough skilled workers, urbanization that wasn't intended, and unclear laws. We require clarity in rules, political goodwill, harmonization of both the governments and the business and the involvement of the citizens in order to overcome these issues.

There is a need to maintain a balance between environmental, social, and economic factors to ensure that smart cities will not disappear. The smart city concept is only viable through the employment of green technology, proper management of resources, inclusive development, involvement of citizens and sustained economic planning. Thus, the smart cities that we desire can not only be a technological destination, but also represent the beginning of a good, sustainable and prosperous future.

16. Women Empowerment and Gender Equality

The state of women in Nepalese society, its empowerment efforts and why it is still important to make more efforts to achieve gender equality.

Background

In the current 21st century, gender equality and empowerment of women are critical elements in any civilized society. Women, who compose half of a population, should be allowed equal rights and opportunities as men in every respect, to make the country develop overall. It has taken centuries before women in Nepal could be treated equally and without discrimination due to patriarchy and traditions present in the society. The attempt of empowering women in the past few decades has had several initiatives and to some good effects. In this essay, we will talk in depth about the state of women in Nepali society right now, the steps that have been taken to empower women, and the work that still has to be done to achieve gender equality.

i. The place of women in Nepali society

Women in Nepali society have different levels of status, but they still suffer many problems and unfairness.

(a). Social Inequality and patriarchal System.

The society of Nepal is a patriarchal society which implies that men are considered as the leaders of families and society. Due to this fact, women are treated in an unfair manner even before their birth. Sons are accorded more attention than girls in regard to schooling and food. Women cannot own property, and they are hardly involved in decisions of society. It has also been difficult to women due to child marriage, dowry system and being accused of witchcraft.

(b). Inequality in accessing health and education.

In Nepal, there is still a lower level of literacy among the women compared to the men particularly in rural and remote areas. Women are socially and economically vulnerable because they are unable to attain an education. The access to healthcare by women is also lacking. Without taking sufficient care of their reproductive health, nutrition and hygiene, they become ill and experience challenges in health.

(c). Economic dependence and labour depreciation.

In Nepal, majority of women depend on men to provide money. They do not consider the work they perform at home (cleaning, taking care of children and farming) as a job and they do not value it. Women not at home also earn less compared to men as well as they are treated unjustly at work. This has made women penniless and dependent.

(d). Poor involvement in politics and decision making.

Although the constitution has reserved some seats to women, they nevertheless do not have a lot to say in politics and decision making. Women are not so many in top leadership positions. Due to this, the issues of women fail to get due attention when formulating and implementing policies.

(e) Violence and Lack of Safety

There is constant physical, psychological, sexual and emotional attack on women. They are battered because of dowry, witchcraft or gender biases. Women do not feel secure either in the workplace or on the streets or even at home.

ii. Women's Empowerment Efforts

There have been significant efforts at various levels to improve the status of women in Nepali society and to empower them.

(a). Legal and Policy Reforms

The Constitution of Nepal has guaranteed various rights for women. Provisions have been made for equal descent rights, equal rights to property, right to reproductive health and proportional inclusion in every state agency. Several legislations have been passed in a bid to curb violence against women as legal requirements and several laws have been passed on gender equality. Such legal and policy changes have opened the path to women empowerment.

(b). More access to education.

The government has introduced different programs to encourage education of women. Scholarships, girls' school campaigns, free education, and female literacy programs helped increase the literacy rate of women. More women are now able to access schools and colleges.

(c). Economic Empowerment Programs

Various efforts have been made to make women financially independent. Self-employment programs and women; expansion of microfinance institutions, training as part of skill development and entrepreneurship development programs have aided women in creating income earning opportunities. The economic empowerment of many women is through agricultural work, handicrafts, small businesses and service industries.

(d). Political Awareness Campaign/Social Awareness Campaign.

Political and social awareness campaigns have been carried out by the women life organizations. Efforts have been made to create awareness of the rights of women, to make them stand up against gender discrimination and to encourage them to combat social evils. This has given confidence to women and has motivated them to assume active life in public.

(e) Global Favor and participation.

Nepal is a member state to numerous global gender equality treaties and conventions. The concept of gender equality has been listed as a priority objective of the United Nations Sustainable Development Goals (SDGs), which has made Nepal more empowered to celebrate the idea of women empowerment.

iii. Further work to be done to achieve gender equality

While efforts towards women's empowerment have been positive, there is "much more work" to be done to achieve the goal of gender equality.

(a) Effective implementation of laws and changes in social attitudes

The 'laws have not been effectively implemented'. In cases of child marriage, dowry system and violence against women, the victims have not been able to get justice due to lack of proper application of the law. At the same time, the biggest challenge is to "change the patriarchal social attitude". Awareness programs should be taken to the household and community level so that there can be a fundamental change in the mindset of the people.

(b). Quality access to education and health

It is not only important to ensure access to education for women but also to ensure 'quality education'. Women's access to technical and vocational education should be increased so that they can compete in the labour market. Similarly, easy availability of 'quality health services' for women in rural and remote areas should be ensured. Special attention needs to be paid to reproductive health and mental health.

(c). Emphasis on economic empowerment

Women should not only be self-employed but also encouraged to join big businesses and industries. They should be provided with "easy access to financial resources", market knowledge and

vocational training. Wage discrimination between men and women must be eliminated and 'equal pay for equal work' must be ensured.

(d). Enhancement of political representation and decision-making

Although the number of seats reserved by the constitution is sufficient, it is necessary to increase the presence of women in leadership roles. Political parties should give opportunities to women and make them actively participate in decision-making. Women's representation should be made meaningful from the local level to the national level.

(e). Violence against women and access to justice

Laws to control violence against women should be strictly enforced. Fast-track courts and special investigation units should be set up to ensure smooth access to justice to the victims. Domestic violence should also be seen as a public crime, and it should be controlled. Men should also be educated about women's rights and gender equality.

(f). Utilization of social media and media

The media and social media must be employed in order to stir opinions among people on gender equality. The material that misrepresents women in the form of commodities and feeds stereotypes, must be discouraged. Women should be allowed by the media to focus more on their success stories.

Summing up

The journey of women's empowerment and gender equality in Nepal is still long. The issues like patriarchal social structure, lack of equal access to education and health, economic dependency and violence have complicated the case of Nepali women. Nevertheless, there are some positive changes caused by the rights provided by the Constitution, attempts at education and financial empowerment, and awareness campaigns.

However, much more needs to be done to achieve full gender equality. Effective implementation of laws, fundamental change in social attitude, quality access to education and health, more emphasis on economic empowerment, increase in political representation and control of violence against women are the main ways to achieve this. Unless both men and women get equal opportunities, rights and respect at every section and level of society, the overall development of the nation will remain incomplete. Achieving the goal of women's empowerment and gender equality is a shared responsibility of every member of society. Only through this can we build a just, prosperous and civilized Nepal.

17. Mental Health: Stress, Depression and Anxiety.

In the modern world that moves at a fast pace, mental health is not discussed as freely as the physical one. It is disregarded or normalized, even though it has an immense influence on all spheres of human life. Mental health is the condition of our emotional, social and psychological health. It dictates our way of thinking, feeling and acting. Mental health is necessary to face the challenges of life, establish relationships with other people and have a productive life. Recently, such issues as depression and anxiety are becoming more and more popular because of the demands of the modern lifestyle. What is required is an open discussion of these issues and a solution to these issues.

i. What is the importance of having mental health?

Mental health is a significant component of our health. Though we tend to ignore it, its significance is not less than physical health. Similar to how we require a balanced diet and exercise to ensure that we are physically healthy, we also require special care and attention so that we can be healthy mentally. Without a healthy mind the body cannot be healthy.

With good mental health, coping with the good and bad moments in life is easy. It helps us to resolve the problems and create opportunities out of problems. In addition, healthy mind makes us more concentrated in decision making, better able to focus on working, and greater relation to other individuals. It is mental health that makes us do what we do daily in our life in order to enjoy every moment of our lives.

Mental health, however, may be affected negatively in relation to our physical health as well. Sleeplessness, nervousness, or depression may cause a lowered immune system, and thus lead to an increment in predisposition to physical diseases. This may result in digestive problems, heart ailments, headaches, etc. Consequently,

mental and physical health are mutually complementary, and equal emphasis is necessary on the two.

ii. Dimensions of depression

Depression is a widespread but a severe mental illness that has adverse effects on individuals in that it affects the manner in which a person feels, thinks and acts. It is not only some days of sadness, but it can also influence the life of a person in the long run.

Symptoms: feelings of sadness, lack of interest, lack of energy, sleeping problems (sleeping too much or not sleeping at all), eating problems (eating too much or not eating at all), trouble in concentrating, feelings of hopelessness and worthlessness, in some severe cases, thoughts of suicide.

Causes: Depression is caused by a variety of causes. These can be genetic factors, imbalance in brain chemicals, living in stress (e.g. loss of loved one, divorce, loss of work), chronic illnesses, poor childhood life experiences and social isolation. This has also been caused by increasing competition with the modern lifestyle, financial pressures and overuse of social media.

iii. Dimensions of anxiety

Anxiety is not the same as the sensation of normal anxiety. It is a disorder where a human being has excessive, uncontrollable and frequent anxiety, which impacts on their daily living.

Symptoms: The general symptoms of anxiety include anxiety at all times, restlessness, the heartbeat increases, breath quickens, sweats, muscles ache, difficulty sleeping and fear to some particular event or situation. Anxiety may be of different types with generalized anxiety disorder (GAD), social anxiety disorder, panic attacks and phobia being the different types of anxiety.

Symptoms: Genetic factors, brain chemistry disturbances, stressful life events, trauma, certain physical illnesses (including

thyroid problems) and excessive intake of coffee or drugs are also the causes of anxiety.

Causes: Genetic factors, disruptions in brain chemistry, stressful life events, trauma, some physical diseases (such as thyroid problems) and excessive coffee or drug use are also causes of anxiety. Anxiety appears to be enhanced by the vagaries of contemporary life, work-related stress, and future concerns.

iv. The Effects of Modern Lifestyle Stress

The modern lifestyle has brought a lot of conveniences to us today but on the flipside, it has brought about a great level of stress as well. This is a crucial stress factor to our mental health.

- Increasing competition: Increasing competition in every field has created pressure on people to always move forward, which has increased the mental burden.

- Workload and lack of time: Hectic work schedules, long working hours, and lack of enough time for personal life are making people stressed.

- Economic pressures: Rising inflation, uncertainty of employment and worries about financial security have left many people mentally disturbed.

Impact of social media: Artificial lifestyles, comparisons with others, and cyberbullying are having a negative impact on mental health. - 'FOMO' (Fear of Missing Out) has made people more worried. When you see others enjoying or achieving success on social media, you fear that you will be left behind. This fear so called 'FOMO' or 'Fear of Missing Out'. This makes people always develop some kind of anxiety and fear, as they never cease comparing their lives with others and perceive that they are not getting anything of significance. Consequently, such mental pressure causes them to be more anxious and insecure.

Urbanization and loneliness: With the growing migration to large cities people are finding themselves devoid of traditional social organization creating more loneliness and social isolation.

Overload: The receipt of over-information through the internet confuses the people and makes it difficult to tell the correct information they receive. Nowadays, in the digital era, the Internet has put us in a very informational world. This is the scenario that individuals are being misled by the overabundance of information that can be obtained online. News articles, videos, and posts come to us every day and every moment in thousands. With all this information bombarding or rather hitting our brains we find it hard to process and what is more we cannot tell what is true and what is not. This causes psychological stress among individuals; they fail to make the correct decisions, and at times, they fall prey to faulty information.

All these have affected the health of people mentally negatively, a factor that has resulted in depression and anxiety among other mental illnesses.

v. Solutions and the need for open discussions

A multi-faceted approach is necessary to handle mental health concerns. The most important thing is to talk about these issues in an "open debate."

a. Getting rid of the stigma: People need to stop thinking about mental health disorders such as "madness" or "weakness." It is not a weakness but an illness that needs to be established to make people aware that it can be cured. We should simplify the process of discussing mental health at work, school and in college.

b. Psychotherapy and Counselling: In the event of depression or anxiety you can be helped through psychotherapy and where necessary medication. One is not supposed to be afraid to talk with a mental health professional.

c. The healthy lifestyle involves consuming well-balanced food, getting sleep, exercising and meditating. All these are positive for mental health. Yoga and pranayama are two activities that can also help you relax.

d. Take care of relationships: Interacting with other people, meeting relatives and friends, and sharing ideas will make you stay healthy mentally and you will not feel so isolated.

e. Time management: Balance between work and life, doing what you like and taking time out might help in reducing stress.

f. Digital Detox: Each of us has today spent much time on social media and the digital world. It makes our life easier but using it too much can be bad for our minds and bodies. When you do a digital detox, you take temporary control of how you use social media and other digital devices. We practice self-control by purposely staying away from phones, laptops, tablets, and TVs for a set amount of time.

The major thing it does is calm the mind. We are always getting fresh information, messages, and digital stimuli that wear us out and make us more stressed. Digital detoxes calm and refresh the mind. It also helps people focus better and be more creative.

Digital detox also makes you more connected to the real world. In our absence of online time, we can spend more time with family, friends or our neighbors, go outside or work on what we like. It helps our relations with other people to become warmer and teaches us to live in the present moment. Switching off your cellular phone every few hours, having dinner with your family or working in the garden are all things that can make you feel better and leave you happier in real life.

g. Support Groups: Support groups Support groups are absolutely vital to individuals with mental health issues. The groups offer a safe haven where people who share common experiences

meet. Being able to share your emotions and experiences with such groups can be very relieving to people since they know that they are not alone. Hearing other people and reading about their stories of troubles and victories can help you get less lonely and provide you with determination to solve issues. It instills a climate of empathy and emotional comfort which positively contributes to the healing process.

h. Role of Government and Community: Government and community role cannot be ignored in the solution of mental health issues. The government ought to design the required policies to enable mental health services to be more accessible. This implies accessing the mental health workers even in the rural regions, lowering the cost of treatment and establishing mental health units in the government hospitals. Moreover, the community level should be provided with mental health awareness programs.

Programs on mental health should be implemented in schools, colleges, and employment to educate people about mental health, eliminate the social stigma related to mental illness, and increase awareness about it. Besides this, local support mechanisms ought to be established in order to ensure people with mental illness are detected early enough and receive relevant counseling and treatment. Only with such cooperation, a mentally healthy society can be constructed.

Summing up

Happiness, peace and progress in our lives are well rooted in mental health. Our mental well-being is the foundation of our balance and happiness just as a home is built on solid foundation. This foundation has been torn in recent times due to depression, anxiety and the stress of modern lifestyle. One cannot afford to ignore these issues anymore due to their adverse effects not just on the person but also on the family and society. It is high time to recognize the adverse impacts of these issues and address them jointly.

To this, we must pay equal attention to mental health just like physical health. Just like the instances when we go to the doctor when we are experiencing a fever or our bodies are hurt, we should not fear openly expressing ourselves when we are mentally uncomfortable and seeking the attention of a specialist. These problems can be overcome by a psychiatrist or a counselor. In the meantime, the wellbeing of the mind can also be benefited by a healthy lifestyle (exercising, proper nutrition, sleep).

All these concerns will continue to plague our society unless we clear up the social stigma of mental health and discuss this topic free of fear. Mentally ill people must be demeaned or made to seem crazy. Awareness should be created that it is not a weakness but a disease that is treatable. However, the bottom button is that it is the collective duty of all of us to create a mentally healthy society. Only by all contributing, knowing and loving one another can we imagine a happy and healthy society.

18. Technology and Human Relationships: The Future of the Digital Age.

Introduction

The 21st century would be rightly referred to as the digital age. We are in an era where technology has gained in-depth penetration in all areas of our lives. We communicate with technology one way or another, from when we wake up in the morning to when we sleep at night. Mobile phones, internet, computers and other smart devices have transformed our lifestyle radically.

It is because of this fast-growing technology that our human relations have also been endowed with a new dimension. Historically, human beings were defined by physical contacts and face to face interactions, but this has been relegated to a significant distance. More specifically, the phenomenal superiority of social media (e.g. Facebook, Instagram, Tik Tok, X, etc.) and digitalized lifestyle that the latter has brought about has radically changed the thinking, life, and communication pattern of people with one another.

Technology has led to this new web of information and relationships in which the world has been reduced to a small village. However, every change has its own opportunities and challenges. In this essay, we will examine the opportunities and challenges that technology has brought to human life (such as access to information, global networks, and improvements in education and health) and the challenges (e.g., mental health problems, privacy risks, and distance in human relationships), and discuss its profound impact on human relations as a whole. It will also try to shed light on how technology can be used in a balanced way.

i. The Impact of Social Media

Social networks like Facebook, Instagram, Twitter (now X), TikTok have had many effects on people's lives. There are some positive aspects and some negative effects.

To the credit of the situation, geographical boundaries have been broken by social media. It has assisted in communication with distant friends and relatives. Moreover, you can receive the latest news and information in the entire world in real time. Social media also included has been significant to voice raise on different social issues and social bonding. Promotion of products and services of small and large businesses has been made easier. Apart from this, social media has also provided a good platform for the production and distribution of various entertainment content as well as the creativity of the people.

However, social media also has some negative effects. Virtual relationships have weakened real relationships, which has increased loneliness among people. Mental health problems such as FOMO - Fear of Missing Out, depression, anxiety have increased and the tendency to compare oneself with others has affected self-esteem. As the possibility of personal information being stolen or misused increases, there is also a risk of privacy. There is a danger of fake news spreading rapidly, which can create confusion and conflict in society. Cyber bullying or social media abuse has psychologically tormented the individual. Consuming excessive social media time has resulted in loss of productivity and neglect of key activities.

ii. Living a digital existence

Our way of life has become fully digital as technology has improved. We live with technology all day, from the time we get up to the time we go to sleep.

(a). Aspects of the Digital Lifestyle

Our way of life has become fully digital thanks to technology. We have gained a lot from it in many ways. Internet education

during the pandemic enabled continued teaching, and it became more accessible to more individuals to receive an education. One can also work at home or any other place, a fact facilitated by technology; hence people can integrate their work and family lives. Online shopping has saved us time and money because we can shop around the comfort of the home. The digital payments are becoming popular and are making transactions without cash quicker, safer and more transparent. Digital media have also taken the form of streaming services, online games, and e-books to name, but a few have made entertainment interesting.

(b). Digital lifestyle problems.

The issues with digital existence are other. Spending excessive time at a screen has resulted in increased physical illnesses such as eye problems, lack of adequate sleep, and back-ache. Individuals have developed reliance on technology to perform even the most basic chores, making them less competent and less independent. The digital divide has created a new stratum of society as not all people can access and use technology in the same way. Also, too much information has complicated matters because it is now difficult to sort all the information and determine what is true.

The use of technology has provided us with numerous opportunities in life. It has turned the world into a small village which has caused economic and cultural interactions amongst people of other nations. Innovations are happening in every area. For instance, new ways of treating people in the health field and new technologies in farming have made life easier and better for people. Technology has made it easier for people to work by breaking down difficult jobs and letting them achieve more in less time. Access has also grown; even in distant locations, people can now get education, health care, and information more easily. Technology has also helped the economy thrive by making new industries and jobs available.

But technology also has some problems. Some traditional occupations have been lost because more people are using technology. Some people also argue that using technology too much has made people less sensitive and less moral. Cybersecurity is a significant problem lately. There are also cyberattacks, data theft, and hacking, which have become even more serious, so personal and national security becomes more difficult to ensure. Individuals are losing time with actual people, and their relationships are becoming poorer as they devote additional time to the virtual world. Finally, being addicted to technology can be a sort of overuse that hurts your personal life and your connections with other people.

To sum up

In conclusion, technology and people relate. Technology has simplified our life, accelerated the pace and enabled us to be integrated into the rest of the world but it comes with its illnesses. There are good and bad accompaniments of the digital lifestyle and social media. We should therefore never underestimate how to use technology right.

Technology will continue to transform and will therefore continue to impact on our lives, more significantly. We should all therefore be even more careful of our use of technology, prioritizing people and relationships over the use of technology and enhancing our digital literacy. Technology is supposed to facilitate people and not complicate their lives. Then we can proceed with the discovery of a balance between technology and human bonding and a healthy, long lasting and successful civilization.

19. Pluralistic Reality of The Nepali Language: Indigenous Linguistic Contributions, Culturalization, and Linguistic Policy Controversies

Summary

Rejecting Nepal's multilingual and multicultural realities, institutions such as the Academy have called for "language standardization." This threatens to make the contribution of indigenous languages invisible and increase the dominance of Sanskrit-centric Nepali languages. This study gives reasons in favor of a pluralistic model of the Nepali language, comparing linguistic inclusivity, acceptance of indigenous words, and international language policy.

Nepal's linguistic landscape exemplifies complex multilingualism and cultural diversity. However, the tendency of institutions, including the Academy, to reject vocabulary from indigenous languages in favor of "pure Nepali" poses a significant impediment to linguistic inclusiveness. This research focuses on three main dimensions:

1. Historical Fact: The Nepali language emerged from a combination of Khas, indigenous, and Sanskrit.

2. Current controversy: The Sanskrit-centric language policy seeks to obsolete the contribution of indigenous languages.

3. Alternative model: Simulating the multilingual policies of countries such as India and South Africa.

It presents an analysis from the perspective of the natural evolution of language, cultural justice, and linguistic rights.

Keywords: linguistic pluralism, indigenous language, culturalization, language policy, history of Nepali language

i. Introduction

(a) Language politics

According to UNESCO (2021), Nepal is a country with 129 languages spoken and many cultures. Most of these languages are closely linked to native peoples, tribes, and communities in the area. But according to Nepal's constitution and how it works, the only official language is "Nepali." It looks like it has directly or indirectly made it harder for other languages to exist and grow.

Language is more than just a way to talk to others; it also carries social identity, cultural heritage, and an awareness of history. In a civilization with several languages, forcing everyone to speak one language can mean not just that everyone communicates the same way, but also that one culture is better than another. For example, the Nepali language's "purification" initiative is an example of this. The Nepal Academy's job is to promote the Nepali language. To do this, they have been striving to get rid of words from native languages, stop people from using English words, and promote Sanskritic style. This trend shows linguistic imperialism, not linguistic inclusiveness (Phillipson, 1992).

The question arises: should the Nepali language be pure or inclusive? This debate is not limited to the linguistic level alone; cultural, political, and ethnic discourses are also deeply embedded in it. Indigenous communities, in particular, have been working for a long time to bring words, grammar, and images in their mother tongue into the Nepali language. Therefore, the Nepali language itself is a mixed structure made up of the contributions of indigenous languages. However, the concept of "pure Nepali" is rejecting the same contribution.

The concept of language purification is controversial in contemporary linguistics. The developmental process of languages is related to historical, political, social, and economic factors (Fishman, 1991). Examples of multilingual nations adopting an inclusive language policy in general,the recognition of 22 languages in the

Constitution of India or the policy of 11 national languages in South Africa,can be instructive to us. These countries have pushed linguistic identity and social justice together.

The purpose of this research article is to re-analyze the current linguistic debate in Nepal from a pluralist point of view. The article focuses on three key points: (I) the contribution of indigenous languages to the historical development of the Nepali language, (ii) the social impact of the current linguistic purification campaign, and (iii) alternative multilingual policy models. Through this, the article seeks to present a theoretical and practical view of what language policy should look like in a multilingual, multicultural society.

(b) Conceptual framework

1. Theoretical basis

The conceptual framework of this study is based on the following three key principles:

1.1 Linguistic pluralism

- Fishman (1972) The Language Planning Theory
- Concept of multilingual education of UNESCO (2003)
- Provisions relating to linguistic rights of The Constitution of Nepal 2072

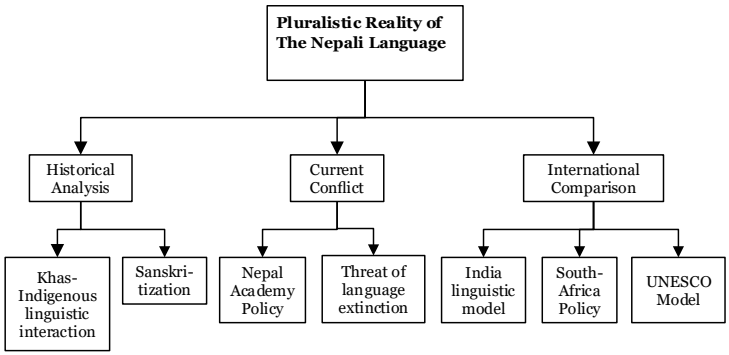
1.2 Linguistic imperialism

- Phillipson (1992) The Linguistic Dominance Theory
- Process of Sanskritization (Srinivas, 1952)

1.3 Linguistic Justice

- The Multicultural Citizenship theory (Killick (1995)
- Linguistic Human Rights Framework of Skutnabb-Kangas (2000)

(c). Analytical framework



Definition of key concepts

Concept	Definition	Theoretical basis
Linguistic pluralism	Approach to taking multilingualism positively	Fishman (1972)
Culturalization	The process of adopting an upper caste culture by lower castes/tribes	Srinivas (1952)
Linguistic justice	Principle of providing equal opportunity to all languages	Killick, 1995

ii. Research method

1. Research framework

This study incorporates three major approaches by adopting a qualitative research method:

(a) Method of historical analysis

(b) Policy Analysis Method

(c) Comparative analysis method.

Data collection method

Primary data:

- Social Media Analysis specifically looks for or digs for links, comments, or feedback to relevant articles or articles.
- Facebook/Twitter data: (a) This includes debates on hashtags such as #pure_Nepali, #indigenous_language. (b) Responses from the official page of the Academy (c) Posts from linguists and indigenous rights activists
- YouTube Analysis: (a) Language Policy Talk Programs (b) Comment Section of Indigenous Language Programs
- Advantages: (a) Representation of the wider public opinion (b) Analysis of natural discourse
- Document Analysis: (a) Publications of the Academy (b) Policy Papers of the Ministry of Education

Secondary data:

- Academic publications: Studies on linguistic contacts by Yadava (2017), writings on ethnic languages by Subba (2020) and other publications related to linguistics and anthropology.
- International Reports:
- Report on the Language Crisis of UNESCO (2021), World Bank (2021) Studies on Education.

Data Analysis Method:

Thematic Analysis:

- Identification of major topics related to linguistic pluralism
- Analysis of examples of linguistic discrimination in policy documents
- Comparative Analysis:
- Comparison of language policy of India, South Africa and Nepal
- Comparing Nepal's policy with international standards.
-

Historical Analysis:

Rebuilding the contribution of indigenous languages to the development of Nepali language

Limitations of the study

- Deadline: Unable to study long-term linguistic effects
- Linguistic boundaries: Lack of written resources of some indigenous languages
- Policy access: Limited information on the academy's internal decision-making process.

iii. Findings and discussion

We are discussing the contribution of indigenous languages to Nepali language.

a. Khas-Tribal linguistic interaction

500+ words from Magar, Limbu, Newar languages have entered Nepali (Yadava, 2017):

Indigenous term "Tongba" (fermented drink), "Dhido" (traditional meal)

Nature: "tea, from Limbu Chiya", "tree, from Magar ruk"

b. Multidimensional forms of linguistic interaction

Nepali language is not a product of one-sided culturalization, but the result of multilingual coordination, here are some examples.

Borrowing of terminology:

From Limbu language: "Chia" (tea), "Yak" (mountain ox)

From Newar language: "Jhyal" window, "jhuppa" bunch.

From Magar language: "rukh" tree, "paat" leave.

Grammatical implications: Indigenous vocabulary has a major contribution to Nepali word structure. Indigenous languages have influenced the verb structure of Nepali (Yadava, 2017).

c. Historical paradox of Sanskrit-centric policy

Sanskrit words are openly adopted in The Nepali language, such as "Swagatam". However, the tribal word "Agantuk" with a similar meaning is rejected (Subba, 2020). Similarly, forcibly saying "hand-operated telephone" instead of the easy word "mobile" in everyday use is not to revive the language, but to distance it from the public.

The tendency since the Rana period: To declare Sanskrit as a "high language", but to label the indigenous language as "vulgar". Not only this, the Language Policy of 2078: "Sanskrit Word Priority in Nepali Language" (Government of Nepal, 2021) has denied linguistic diversity.

The concept of language purification is controversial in contemporary linguistics. The developmental process of languages is related to historical, political, social, and economic factors (Fishman, 1991). Examples of multilingual nations adopting an inclusive language policy in general,the recognition of 22 languages in the Constitution of India, or the policy of 11 national languages in South Africa,can be instructive to us. These countries have pushed linguistic identity and social justice together.

d. International Perspectives: Linguistic Inclusion

Tribal/English words in "Hindi" in India.

Hindi has accepted "Danda" (Dravidian), "Jungle" (Persian), "Table" (English). The Official Language Commission in India coordinates with regional languages when building vocabulary (Kothari, 2018).

UNESCO's Language Conservation Policy.

"Multilingual education" has been declared a human right (UNESCO, 2019). By placing indigenous languages on the "unsafe" list, the world community has called for saving endangered languages (Ethnologue, 2023).

Comparison of linguistic inclusion

Multilingual Model of India

The Hindi language readily accepted the words Dravidian, Persian, English:

"Danda" (Dravidian), "Dukan" (Persian), "Table" (English). The Official Language Commission builds vocabulary by coordinating with regional languages (Kothari, 2018).

Constitutional Settlement of South Africa

11 Official languages: Zulu, Xhosa, English are given equal recognition.

Language Policy: Teaching in mother tongue in schools (UNESCO, 2022).

e. UNESCO's Language Conservation Framework

There are 28 languages in Nepal in the list of "Vulnerable Languages" (Ethnologue, 2023). Multilingual education has been declared a human right (UNESCO, 2019).

f. Problems in Nepal's Language Policy

Controversial policy of the Academy.

Language Policy of 2078: "Sanskrit word priority in Nepali language" (Government of Nepal, 2021). The tendency to label indigenous words "impure" dominates the native tongues.

The question arises: Should the Nepali language be pure or inclusive? This debate is not limited to the linguistic level alone; Cultural, political, and ethnic discourses are also deeply embedded in it. Indigenous communities, in particular, have been working for a long time to bring words, grammar and images in their mother

tongue into The Nepali language. Therefore, The Nepali language itself is a mixed structure made up of the contribution of indigenous languages. However, the concept of "pure Nepali" is rejecting the same contribution.

Threat of language extinction.

Currently, 28 languages are in the "endangered" position in Nepal (UNESCO, 2021). But the state and educational institutions do not seem to be focused on their conservation. In particular, due to the monolingual policy adopted since the Rana regime, many mother tongue youth have been forced to give priority to Nepali language.

Instead of trying to make the Nepali language alive, prosperous and inclusive even after the political change, policymakers, litterateurs and academics seem to be imposing Sanskrit-influenced purity. Such a trend reflects a continued exclusion, not respect for indigenous consciousness and linguistic diversity. Which is a matter of concern. There is a need for initiative in this regard.

g. Problems with solutions in Nepal's language policy

Controversial role of the Academy.

The notion and tendency to reject indigenous words in the name of "pure Nepali" is deadly. In this, the colonial trend, rather than the philological approach or scientific notion, has given the indigenous language the status of the national language only on paper, but the practice is not seen. In the policy, the indigenous language has always been overshadowed by the badge of uncivilized language. However, from a linguistic point of view, the background of The Nepali language structure reveals the following.

Example:

Call "tongba" (fermented drink) "unclean." Consider bottled “beer” and imported “madira” pure. On the other hand, there seems to be an impractical term for "mobile" such as "manual telephone."

The threat of language extinction and its effects

Endangered languages:

Currently, 28 languages are in the "endangered" position in Nepal (UNESCO, 2021). But the state and educational institutions do not seem to be focused on their conservation. In particular, due to the monolingual policy adopted since the Rana regime, many mother tongue youth have been forced to give priority to Nepali language. Instead of trying to make the Nepali language alive, prosperous and inclusive even after the political change, policymakers, litterateurs and academics seem to be imposing Sanskrit-influenced purity. Such a trend reflects a continued exclusion, not respect for indigenous consciousness and linguistic diversity.

Languages such as Kusunda, Raji, and Dura have fewer than 50 speakers left (UNESCO, 2021). The state must take responsibility for the preservation and revival of such languages. Since Nepali language is the official language, its role should also be inclusive and co-organizing. On the other hand, it is ironic that information about Nepal's endangered language is available only from English language and foreign sources. It is a serious question that there is no clear information about how much work the government or the academy has done and what has been achieved. What work was done, but there was no information, or no work? Who has the answer? Policymakers need to honestly self-evaluate such issues.

Decay of cultural identity: Language extinction destroys indigenous knowledge systems (ethnobotany, traditional medicine). There is no concern about this. This is a challenge for indigenous civilization and culture.

iv. Possible Solution: Suggestions for pluralistic language policy

Formal acceptance of the word indigenous:

In the Nepali dictionary, words like tongba, dhindo, Chiya should be included as a tribal mark.

Reforms in Education Policy:

- Primary education in the mother tongue (UNESCO, 2022).

- Making Nepali-Indigenous Bilingual Curriculum.

Constitutional Protection:

Giving indigenous languages the status of "national languages". Not only by giving status, but accordingly, policies and practices should be improved, which should be taken care of on the question of purity of Nepali language.

Solution: Pluralistic Language Policy

In a multilingual country like Nepal, one-language policy is not a long-term solution. In such a situation, pluralistic language policy is the best option. Pluralist policy means that the state adopts a strategy to ensure the protection, promotion and use of all languages as national assets. Such a policy not only preserves the existence of languages, but also strengthens the knowledge, culture, and social cohesion that operates through them.

In practice, three measures are important for adopting pluralistic language policies: first, ensuring early education in the mother tongue; second, to recognize the use of local language in local administration and communication; and third, state bodies investing in content development and research in indigenous languages. Countries like India, South Africa and Canada have achieved positive results by adopting such measures.

In Nepal too, the implementation of pluralistic language policy will help strengthen not only language but also social inclusion, ethnic respect and democratic culture. For this, policymakers need to revise the language policy. The need of the hour is to adopt an inclusive, practical and pluralistic approach getting the prosperous Nepali language, abandoning the approach focused only on the "purity" of the Nepali language.

Conclusion:

The New Era of Linguistic Justice.

Nepal's linguistic future should be built on the model of "plurality in unity". For:

i. Historical Justice: Nepali language should officially recognize indigenous contributions.

ii. Educational empowerment: Teaching in the mother tongue increases educational access by 60% (World Bank, 2021).

iii. Digital inclusion: Special emphasis should be placed on technology as it can protect small languages.

The concept of "prosperous Nepali" by abandoning the illusion of "pure Nepali" ,

It is very important to adopt the current linguistic reality and develop the idea of "prosperous Nepali" by abandoning the concept of "pure Nepali". This concept leads to making Nepali language mixed, flexible and inclusive. According to the proposed linguistic structure in Nepali language:

Nepali should include 40% words of Sanskrit origin, 30% words from indigenous languages, 20% words from English or other foreign languages, and up to 10% regional linguistic variations.

This linguistic diversity is presented in line with the fundamental rights of the Constitution (Article 32) and the Directive Principles of State Policy (Article 51). The basis of linguistic justice is to develop Nepali language and other national languages of Nepal on the same ground. For this, the language policy should be implemented not only in policy, but also in a way that gives equal opportunities in educational curriculum, media, and administrative implementation.

Research tips:

- A longitudinal study should be conducted on the impact of multilingual education on schools in Nepal.

- There is a possibility of preserving indigenous languages through AI technology, so attention should be paid to it.

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20. Linguistic Policy for Elementary Education in Nepal: A Critical Rethinking

This critical article discusses the linguistic policy that should be adopted in Nepal's primary school education. Nepal is a multilingual country but there is deep inequality in education. This article analyses the socio-cultural, educational, and political aspects of linguistic planning and compares Nepal's practices with international successful examples. It underscores the need for an education policy that is inclusive, effective, and respectful of culture, supporting multilingual education based on the mother tongue of parents.

i. Introduction

Nepal has more than 120 languages (Yadava, 2013). Nonetheless, Nepali and English have been accorded priority in education, most children particularly those who are indigenous and not speakers of Nepali struggle academically. In such a situation, it is natural to question which language should be made the medium of instruction. This article attempts to find an answer to this question based on theory, research, and international practice.

ii. Principles of Language Education and Learning

Recent educational research emphasizes that early education of children should be in their mother tongue. According to the interrelationship theory presented by Cummins (2000), children with good development in the first language can learn the second language faster. UNESCO (2003) has also said that it is necessary to get education in the mother tongue at an early age, saying that it will have a positive impact on children's intellectual development, literacy and self-esteem. In the Nepali context, this proves that education in mother tongue is not only a cultural right but also an educational necessity.

iii. Nepal's Linguistic Education Policy: Challenges and Reality

Although the Constitution of Nepal (2072) guarantees the right to basic education in the mother tongue, in practice Nepali language has been made the main medium in most government schools and private schools encourage English medium (Phyak, 2016). When English is given a higher place, Nepali and only other languages are recognized, which has increased linguistic inequality. This has been particularly seen to reduce interest in reading for Indigenous children, impairing learning and increasing school dropout rates (Kosonen & Benson, 2013).

iv. International Practices

a. Philippines: In 2009, elementary-level multilingual education in the Philippines was introduced based on mother languages with 19 local languages. The findings have proved to be positive--reading comprehension and academic performance among children have improved. (Burton, 2013).

b. Ethiopia: Ethiopia has adopted a policy of teaching more than 20 languages in the mother tongue up to grade 8. This has resulted in increased access, reduced repeat class rates, and increased civic participation (Heugh et al., 2007).

c. Finland: In Finland, children are taught in their home language (Finnish, Swedish or Sami). In addition, foreign languages are taught at an early stage. Finland has been a world leader in terms of education quality and equity (Sahlberg, 2011).

These practices prove that learning in a language that children understand at an early age improves both their learning quality and social interaction.

v. Recommendations for Nepal

a. Providing Mother Tongue-Based Multilingual Education (MTB-MLE): Teaching in the mother tongue from grades 1 to 3 and then including Nepali and English languages respectively.

b. Teacher training: To train teachers in multilingual teaching methods and to develop reading materials in local languages.

c. Linguistic mapping: Develop a program at the local level after carrying out a detailed study of which language is spoken were.

d. Public awareness and policy coordination: Involve the community in language planning and spread awareness about the benefits of mother tongue education.

e. Equality between public and private schools: Private schools should also adopt language policy in coordination with National Education Policy.

Conclusion

The policy of linguistic education in elementary school must rely upon a policy of educational quality and cultural inclusiveness. As a multilingual nation Nepal must respectfully employ the mother tongue in the education system. International evidence indicated that mother tongue-based education positively influences the learning of children. Nepal possesses guarantees in the constitution and linguistic heritage - in case policy promises and practice are introduced; Nepal can be a model of multilingual instruction.

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21. Chomolungma, Sagarmatha, and Mount Everest: The Politics of Naming and the Struggle for Nepali Identity

Abstract

The world's highest peak, revered as Sagarmatha in Nepali, Chomolungma in Sherpa and Limbu traditions, and Mount Everest in English, is more than a geographical landmark,it is a contested site of history, power, and cultural identity (Said, 1978; Onta, 1996). This article investigates the origins and significance of these names, tracing them back through indigenous oral traditions, colonial impositions, and nationalist projects. Using historical texts, ethnographic studies, and postcolonial theory, it investigates how name reflects fights for cultural hegemony, linguistic nationalism, and indigenous rights (Subba, 2025). This study advocates for multinomial recognition, such as Chomolungma-Sagarmatha, as a pluralistic strategy to honouring Nepal's different identities while addressing imperial legacies.

Keywords: Mt. Everest, Sagarmatha, Chomolungma, cultural hegemony, linguistic nationalism, indigenous rights

i. Introduction

Standing at 8,848 meters, the world's highest peak is a symbol of human aspiration and natural grandeur. Its different names, including Chomolungma, Sagarmatha and Mount Everest, speak to a variety of cultural, political and historical stories (Subba, 2025). These names are more than just labels; they represent indigenous populations' voices, the goals of a new nation-state, and the lingering shadow of colonial power (Said, 1978). As a Nepali researcher, I approach this topic with a deep understanding for the mountain's cultural significance and a critical eye on the power dynamics at work in its name.

Giving a name is not merely an act of identification; it often gives power, covers up the past or affirms who people are (Onta, 1996). Because Nepal is home to over a hundred ethnic groups, deciding on a name for its highest mountain has been about supporting Nepali identity as well as dealing with the country's indigenous and colonial history (Shrestha, 2001). This essay examines how Chomolungma reflects indigenous devotion, Sagarmatha language nationalism, and Mount Everest imperial power. By placing these names in postcolonial and anthropological contexts, I seek to illuminate Nepal's heterogeneous identity struggle.

ii. Methods

(a). Primary documents like the Nepal Gazette (1956), the records of the Royal Geographical Society (from 1865) and old texts like Yoginītantra have been analyzed to pin down traditional names like Chomolungma (Huber, 2001; Onta, 1996).

(b). Linguistic Analysis: A study of the origins of the names Chomolungma (Tibetan/Sherpa/Limbu), Sagarmatha (Sanskrit/Nepali), and Mount Everest (English), using language resources like the Nepali Brihat Shabdakosh (2040 BS) and UNESCO's Atlas of the World's Languages in Danger (n.d.) to understand their cultural importance and risk of disappearing (Subba, 2025).

(c). This work involves studies of Sherpa and Limbu rites (the offering of lamps to Chomolungma) and questionnaires with elders from those communities (Bishop, 1990; Huber, 2001).

(d). Postcolonial Critique: According to the theories of Onta (1996) and Said's Orientalism (1978), a postcolonial critique would paint names as discourses of power by focusing on linguistic nationalism vis-à-vis colonial hegemonies.

(e) Data gathering consists of collecting data from prior research, folklore, traditional customs and social and policy documentation among the Sherpa and Limbu communities.

(f). The Comparative analysis of indigenous and national identity.

iii. Chomolungma: Original Name and Cultural Meaning

Sherpa, Limbu, and Tibetans call the peak Chomolungma, a spiritual and cultural symbol. Chomo (goddess), lung (valley, cave, or rock), and ma (mother) in Tibetan mean "Mother Goddess of the World" (Bishop, 1990; Huber, 2001). This name reflects these societies' animistic and Buddhist cosmologies, which revere the mountain as a guardian and life source.

To the Sherpas Chomolungma is represented as a resident deity high in the glaciers, valleys and peaks of the Himalayas (Huber, 2001). Likewise, Limbu mundhum (oral scriptures) consider the mountain to be a divine mother known for her power and fertility (Subba, 2023). The stories explain how mountains play a central role in holding communities together and reinforcing their culture and beliefs. For example, Sherpa folk customs which include honoring Chomolungma before a climb, have attracted notice (Bishop, 1990).

The Atlas of the World's Languages in Danger (n.d.) by UNESCO notes that the predominance of global languages like English and national languages like Nepali compromises the linguistic legacy of Chomolungma. Along with the name such changes lose the cultural knowledge that was originally there. Chomolungma's marginalizing in favor of Mount Everest or Sagarmatha mirrors larger trends of cultural displacement experienced by indigenous people in Nepal (Shrestha, 2001).

iv. Sagarmatha: A Nation-Building Project

As stated in the Nepal Gazette (1956), the government of Nepal officially named the mountain Sagarmatha in 1956. A poetic metaphor for Nepal's Himalayan identity, Sagarmatha is derived from the Sanskrit words Sagar (sky) and matha (peak), conjuring the image of a mountain touching the sky (Subba, 2025). During Nepal's transition to a modern state after the Rana era, this name was part of a larger endeavor to establish a united Nepali identity (Onta, 1996).

As a form of linguistic nationalism, the adoption of Sagarmatha sought to protect Nepal's Sanskrit-based history against colonial influences (Nepal Gazette, 1956). The name is said to have been suggested by historian Baburam Acharya, who believed it stood for Nepal's culture and independence (Shrestha, 2001). The change also caused the Chomolungma, Limbu and Sherpa peoples,whose languages and identities were not related to Sanskrit,to be marginalized (Subba, 2025).

The reason Nepal chose Sagarmatha proves that the country's unity and range of ethnic groups are not compatible. Its emphasis on national honor helped to spread a belief that the Khas-Arya culture was superior to the indigenous groups (Shrestha, 2001). In the past, when certain national groupings were attempting to establish a feeling of national identity, their rulers would purposefully ignore the less fortunate members of society (Said, 1978).

v. Mount Everest: Naming the Imperial Approach

Sir George Everest, Surveyor General of India, was rewarded when the British Royal Geographical Society named Mount Everest in 1865. This decision's lack of community input typified colonial mapping traditions of giving non-European landscapes Western names (Said, 1978). Ironically, the British officials ignored Sir George Everest's wishes for a native name for the peak and proceeded to name it after himself (Onta, 1996).

The term Mount Everest spread all over the world in science, on maps and in everyday speech, making it the official choice. In his view (Said, 1978), renaming the world helped to show Europe's power and superiority. It erased indigenous peoples' identities and solidified Britain's control over the Himalayan region. The Western predisposition to classify and manage the "Other" is reflected in such naming practices, as pointed out by Edward Said in Orientalism (Said, 1978).

When Mount Everest became famous, Chomolungma and Sagarmatha were ignored and became less known. Mount Everest's prominence in stories about climbing, tourism and media come from its strong presence in our language (Shrestha, 2001). The meaning of the word underlines that colonization has shaped how the world feels about the Himalayas.

vi. Critique: Identity vs. Hegemony

Imbalance of Naming

The name of the peak reveals a power imbalance, as summarized below:

Name	Linguistic Origin	Accrediting Body	Power Relations
Chomolungma	Tibetan/ Sherpa/ Limbu	Indigenous traditions	Cultural rights (Bishop, 1990)
Sagarmatha	Sanskrit/Nepali	Nepali state	Linguistic nationalism (Nepal Gazette, 1956)
Mount Everest	English	British Royal Geographical Society	Imperialism (Onta, 1996; Said, 1978)

Chomolungma embodies the spiritual and cultural heritage of indigenous communities, rooted in centuries-old oral traditions (Huber, 2001). Sagarmatha reflects Nepal's postcolonial assertion of sovereignty but marginalizes non-Sanskrit-speaking groups (Shrestha, 2001). Mount Everest, imposed by colonial powers, prioritizes Western cartographic authority over local knowledge (Said, 1978).

Current Impact

The dominance of Mount Everest has profound implications:

The use of Mount Everest by international media and tourism companies largely spreads colonial-style views (Shrestha, 2001).

Most times, climbing expeditions or documentaries do not refer to Chomolungma or Sagarmatha.

Indigenous names are being ignored which affects the diversity of languages and cultural heritage, according to UNESCO (n.d.). More and more young people from Sherpa and Limbu communities now use the name Mount Everest daily, moving them away from using their traditional languages (Subba, 2023).

Everest still being the main name for the mountain shows how Western naming practices are given preference over those from the region (Said, 1978).

Such impacts prompt us to think about changing naming systems to respect Nepal's diversity.

vii. Alternative Approach: Multinomial Recognition

Changing old names to original ones is becoming popular worldwide such as in the United States where Mt. McKinley was renamed Denali and in Australia with Ayers Rock being renamed Uluru (Bishop, 1990; UNESCO, n.d.). They show that using aboriginal names is a way to correct mistakes of the past and support cultural diversity. A similar name changes in Nepal,like Chomolungma-Sagarmatha,could build a connection between indigenous and national heritage (Subba, 2025).

A multinomial approach would involve:

Including Chomolungma and Sagarmatha alongside Mount Everest in school textbooks will help pupils learn about Nepal's varied legacy.

In promotional materials, people talk about Chomolungma-Sagarmatha to highlight the culture and pride of the country which attracts people who appreciate that.

In some nations, like New Zealand, maps now include both Māori and English language names (Subba, 2025).

Such actions would not destroy Mount Everest but rather place it as a colonial relic therefore enabling Chomolungma and Sagarmatha to occupy their proper place. This strategy fits Nepal's constitutional dedication to pluralism and could motivate like initiatives for other historically important places (Constitution of Nepal, 2015).

Conclusion

The merging of local culture, nationalism, and post-colonial identity in Nepal can be best exemplified by the naming of the tallest mountain in the world. Sagarmatha stands as a symbol of Nepal's aspiration for unity, whereas Chomolungma epitomizes the religious habits of the Sherpa, Limbu, and Tibetan peoples (Huber 2001; Nepal Gazette 1956). According to Said (1978) and Onta (1996), the name was given by colonial authorities who wanted to erase traditional local names.

Choosing a new name relates to language, but it also supports healing for those hurt, cultural updates and correction of unequal power (Subba). 2025). A sense of national pride and the preservation of indigenous cultures can be achieved by Nepal through the promotion of multinomial policies, Chomolungma-Sagarmatha. I feel this process can help other postcolonial countries in comparable situations. The journey to a changing Nepali identity starts by seeing the mountain as a symbol of toughness, diversity and hope rather than just a mountain itself.

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22. Gen Z and social networks in Nepal

Social Media: An Integral Part of Youth Life

In Recent Years in Nepal, social media has become an Integral Part of the daily life of the youth. Especially as Gen Z, the generation born between 1997 and 2012, grew up with internet and mobile technology, digital space has become a major means of their social and political participation. When the government decides to shut down or tighten social media, the main reason for their agitation is not the loss of entertainment, but the experience of questioning their voice and identity.

Gen Z's Digital Identity

Gen Z is commonly known as digital natives who have adopted the use of technology as a way of life since their early years (Prensky, 2001). They have a history of being a generation that tends to believe in autonomous and free speech and is socially justice conscious (Twenge, 2017). Social media not only provides them with tools to have fun but also serves as a tool to grow social relationships, form identities, and respond to political matters.

The impact of social media

Social media in Nepal has given people the opportunity to express their views freely, find new ideas and create groups of people with whom they think the same way. It is the circulation of information and ideas within networked societies that redefine the movement and resistance according to Castells (2012). Like Tik Tok, Facebook, or Instagram are now significant platforms where culture is demonstrated, politics is engaged with, and businesses are launched by Nepali youth.

Government control and challenges

However, the government has tried to shut down social media, sometimes citing "obscenity control" and sometimes "anarchy prevention". But it directly conflicts with the freedom of expression

guaranteed by the Constitution (Constitution of Nepal, Article 17). Internationally too, Freedom House (2023) has shown that in countries where digital freedom shrinks, democratic institutions weaken and distrust in state-citizen relations increases. The dissatisfaction of the youth of Nepal can also be understood in this context.

Gen Z 's response

The movement shown by Gen Z in response to the social media shutdown is not just a response to the discomfort of the time. It is a struggle to preserve their identity, freedom and socio-political space. They have used social media as the main democratic tool while practicing digital citizenship (Mossberger et al., 2008). Thus, shutting it down is like taking away their political space.

Education, employment and social impact

Social media shutdowns also have a direct impact on education, employment and entrepreneurship. Education systems that rely on online resources and content are disrupted, challenges to digital marketing, freelancing, and entrepreneurship are added, and young people's distrust of the government increases. In this way, divisions can intensify at the social and political level. International experience also warns of the same. In countries like India, Pakistan or Iran, the shutdown of social media has led to youths taking to the streets. This shows that limiting digital rights is not just technology control but also a move that has the potential to lead to a political crisis.

Conclusion: Digital Rights and Long-Term Solutions

In Nepal, Gen Z deeply connects social media with its rights, identities and participation. When the government shuts it down, their discontent and agitation naturally increase. The balanced approach is the long-term solution to achieve the required balance between the regulations (controlling misinformation and cybercrime) and digital rights. It is only through such that the democracy of the digital age can be enhanced through the

establishment of trust between the government and younger generation.

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23. Gen-Z Movement and New Political Scenario in Nepal: Perspectives and Pitfalls.

Introduction

The political history of Nepal is marked with continuous transitions and changes taking place. The Nepalese have gone through hope and desperation in the Panchayat system (1960-1990), multiparty democracy (1990-2006), the abolition of the monarchy and republic (2008), the Constituent Assembly and federalism (2015) (Baral, 2012; Hachhethu, 2021). But good governance, transparency, economic progress, and social justice have not yet been realized according to such expectations. It is on this basis that the discontent of the youth was exposed to the surface by the so named Gen Z movement that came to fore on the 23 rd. of September and 24th. of October 2002.

Gen Z is the generation of children born in 1997-2012. This generation is a generation that grew up with digital technology, influenced by international politico-social consciousness, and dissatisfied with the old political leadership (Twenge, 2017). In Nepal, this generation used social media as a means of coordinating and publicizing the movement. This article provides a critical analysis of the background of the GenZ movement, the opportunities and challenges it brings, as well as new political debates such as Hindu Rashtra, the restoration of the monarchy, and the abolition of federalism.

Theoretical and Literary Background

The contribution of youths to Nepal's political transformation has always been significant. University youth were at the forefront of the 1990s people's movement (Upreti, 2010). Similarly, students, civil society and political youth associations played a decisive role in the 2006/63 movement (Hutt, 2004). But in the last decade, the internal tug-of-war, corruption and irresponsible governance of the

parties have made the youth frustrated (International Crisis Group, 2020).

The Constitution of Nepal 2072 has defined Nepal as a secular, federal democratic republic. However, secularism, republicanism, and federalism have been contentious since the beginning. Expressing dissatisfaction with secularism, some have called for the restoration of the Hindu Rashtra (Sharma, 2018). On the other hand, due to the failed regime, some have presented the monarchy as an alternative to stability, but it increases the possibility of weakening democratic practice (Lawoti, 2010). Federalism has also been criticized for being expensive and ineffective, although it has also been argued to address historical discrimination (Dahal, 2015). In order to understand the GenZ movement, one must consider the historical and political background associated with it; Otherwise, it's true meaning and impact will not be clear.

Theory on the Nepal Monarchy.

Democracy implies that the citizens should be allowed to select their leaders, and monarchy is a system of hereditary rule. Consequently, the promotion of a monarchy, based on democratic values and human rights in general, cannot be regarded as a progressive stand. Lawoti (2010) has also written that only inclusive democratic institutions in Nepal can be the basis of long-term stability.

The Practical and Political Background of the Monarchy

There have been two major people's movements against the monarchy in Nepal – 2046 and 2062/63. These movements have brought the republic on the basis of great sacrifices and expectations of the people. If monarchy is advocated now, it will be an attempt to reverse history. This not only weakens the republic but also pushes society towards division.

Recently Nepal was once again in the fray of a movement that promotes monarchy and Hindu statehood. Unstable politics, corruption and poor governance are compelling frustrated citizens to look elsewhere in the quest to find alternative models. But that the demand for the restoration of the monarchy is merely an emotional response, there is no overthrowing.

Background of the Monarchy Restoration Movement

In March 2025, thousands of citizens gathered in Kathmandu and gave a warm welcome to the former king Gyanendra Shah and insisted on restoring the monarchy (Al Jazeera, 2025; India Today, 2025). The Rastriya Prajatantra Party (RPP) and other nationalists of the Hindu community led the institutionalization of the movement (Kathmandu Post, 2025; Business Standard, 2025).

The root causes of such movements are political instability, frequent government changes, corruption and social unrest. Many citizens have shown an attraction to alternative systems, alleging that democracy has not brought the expected development and stability (DW, 2025; India Today, 2025).

Reaction of political parties

The movement, however, has been rejected by mainstream parties. The leader of Nepali Congress Sher Bahadur Deuba has made it very clear that the prospect of reinstating the monarchy is unconstitutional (Nepal Monitor, 2025; Ujyaalo Nepal, 2025). This makes it clear that the impact of this movement is more cultural-emotional, not a structural political alternative.

Current discontent and recall of the monarchy

Now the main question arises: Has the republic really succeeded or not? In the experience of many, the frustration among the people has spread due to failed leadership and administrative weaknesses. This despair may lead some to see the monarchy as an "alternative to stability." But the failure of the republic is not due to

its structural weakness or the lack of a monarchy. In fact, the failure of the problem parties to show accountability in democratic practices, the pervasiveness of corruption, and the apparent weakness in policy implementation have prevented the republic from performing as expected. Consequently, the citizens have failed to enjoy the freedom and stability that should have been enjoyed due to the Republic (International Crisis Group, 2020).

Thus, in its most idealistic manifestation, the promotion of monarchy is not a democratic practice, since it endangers not only to undermine democratic practice but also to drag society into the fray again. The right way forward, therefore, is to reform the republic, put pressure on the parties to be held accountable, and convert the discontent of the youth into institutional reform.

Background of the Gen Z movement

The republic established after 2063 BS failed to deliver service and good governance as per the expectations of the people. Unstable government, widespread corruption, unemployment, and poor access to education and health were the root causes of youth discontent (Pherali, 2019). The Gen Z generation has not experienced the Panchayati Raj or the monarchy firsthand. But the structural reforms that took place after the advent of the republic were also not tangible in their day-to-day life. That's why they started venting their discontent digitally and eventually decided to take to the streets.

Opportunities

The Gen Z movement has also shown new possibilities. First, young people are no longer silent spectators; Their activism can give a new lease of life to democracy. Second, the movement has pressurized the old political parties to better their way of doing things. Third, the youths who have been raised in the digital generation can help in transparency, technology adoption, and good governance. Fourth, their interests are directed to social justice,

gender equality and environmental concerns that can bring society progressive eventually.

Challenges

But with the Gen Z movement, the challenges are clear. The movement is organizationally weak, and the long-term plan is not clear. The lack of experience risks turning their demands into practical solutions. The propensity to attain short term outcomes may be unrealistic or unrealistic in the political world. Meanwhile, the movement will tend to confront the old political set-up, a factor likely to further increase political instability. Due to lack of clarity in ideology, their voice has so far been mainly limited to 'protest'. Now, there are two possibilities of whether or not they can come up with alternative policy proposals.

A new political debate

Along with the movement, demands for Hindu state, reinstatement of monarchy and abolition of federalism have also been raised. These sensitive issues have pushed Nepal to a more challenging juncture.

Proponents of the Hindu Rashtra question say that cultural identity is strengthened, but critics argue that it makes religious minorities vulnerable and exacerbates social divisions (Sharma, 2018). In the debate over the restoration of the monarchy, some say that the monarchy is an alternative to stability due to failed democratic rule, but it has the potential to undo democratic gains and lead to conflict again (Lawoti, 2010). Although federalism has been criticized as expensive, it is not just a question of expenditure, it is a structure to address historical discrimination, which is in danger of reviving the Madhesi, Tharu, Adivasi and Janajati movements (Dahal, 2015).

Looking at the debates and movements mentioned, it is clear that there is deep discontent in Nepal. But proposals such as Hindu Rashtra, monarchy or the abolition of federalism are not long-term

solutions. These proposals are merely the result of short-term discontent. The overthrow of the fundamental lines of the constitution in Nepal is not what is required now but rather reform of the same. Long-term stability can be founded on focusing on good governance, accountability, transparency and policy reform.

Critical Analysis

Political expert Lokraj Baral (Al Jazeera, 2025) believes that the monarchy has never brought stability to Nepal. The overthrow of the monarch by the people movement in 2008 came as the product of the long struggle. Thus, giving up on the monarch would be retrogressive to the gains of democracy. It is not the case to go back to the old system but to enhance democratic institutions.

The need to restore the monarchy is reflective of increasing frustrations in Nepal. But the solution is not possible by returning to the same system that has only created instability in the past. The solution lies in democratic institutional reform, accountability and good governance, which can only address citizens' discontent.

Conclusion

The Gen-Z movement has posed new challenges and opportunities to Nepal's political culture. It has voiced not only the frustration of the youth but also the possibilities. But it can be dangerous to take the sensitive demands that come with it as a solution. What Nepal needs now is to consolidate the federal democratic republic, channelize the energies of the youth into productive sectors, and give priority to good governance and social justice. Their movement will lead to a long-term change in Nepal's political culture only if the Gen-Z generation is able to present a clear alternative policy vision instead of protesting.

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Dr. Nawa Raj Subba is a researcher, writer, and thinker moving across disciplinary and cultural boundaries. With a doctorate, he was trained in a rigorous academic environment, but my broader intellectual journey is fueled by an abiding interest in the human condition.

His research focuses on the oral traditions of the Kirat Limbu peoples—particularly the Tungdunge Mundhum—and their intersections with contemporary issues of the time, which include mental health, cultural identity, and social transformation. His work tries to create dialogue by bringing a more subtle and sustained observation of the world, something that has been overlooked, and by reframing it in light of modern frameworks so multiple frames for understandings of well-being and knowledge become possible.

As a writer, he is not only grappling with empirical research but also philosophical reflection, narrative, and cultural analysis. His work addresses scholarly and public audiences and aims to raise questions, prompt reflection, and contribute to conversations about justice, meaning, and human life.

A thinker is an identity that resonates with a lifelong inquiry and synthesis between disciplines of knowledge as well as rendering ideas that stir waters beyond just academic stagnation in an ever-changing global context. He appreciates the importance of critical engagement, having ethical responsibility, and integrated understanding of pluralistic worldviews to face the intricacies of our reality.

Author's works on literature, music, and social science:

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Book Introduction

“Voices of Change: Multiple Dimensions of Nepali Society” is a collection of essays, which attempts to observe and analyze the reality of our society from different angles. The essays in this book do not focus on a single topic, but rather cover politics, culture, education, language, literature, health, the environment, technology, and social change.

Writer Dr. Nawa Raj Subba has adopted a style of not only showing the sensitive aspect of society but also questioning it and finding a way to explore possibilities from it. From the plight of workers during the pandemic to the migration of Nepali youths, environmental crisis, vision of smart cities, mental health, technology and human relations, the topics presented here are presented here. Similarly, the author has expressed questions related to the interrelationship between literature and society, preservation of art and culture, language policy, and national identity in deep but easy language.

While reading this book, the reader will get an opportunity to assimilate the social transformation taking place in Nepal not only as a fact, but also at the level of feeling and consciousness. There is a kind of continuous dialogue between the essays, which gives us a closer look at our lives and society.

This book is not just for reading, it is a work to inspire us to think, debate and imagine positive transformation in society. Therefore, *Voices of Change* is an attempt to transform the voice of Nepali society into words, which hopes to connect the reader with his own experience.

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